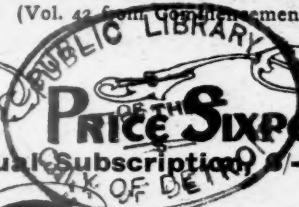


October, 1906.

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The Antiquary

An Illustrated
Magazine
Devoted to
the study of
the Past

*"I love everything
that's old. old friends,
old times, old manners,
old books, old wine."*

Goldsmith

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The Antiquary.



OCTOBER, 1906.

Notes of the Month.

It is stated by Mr. B. R. S. Frost, the curator to the Roman Exploration Committee at Merthyr, that a coin found near the foundations of the supposed Roman granary near the hypocausts in Penydarren Park is a denarius of the Roman republic, last century B.C. The head of Venus appears on the obverse and a chariot on the reverse. In all probability the Roman settlement at Penydarren dated back to the first or second century A.D. Further "finds" (says the *Times* of September 7) are reported from time to time at the hypocausts, Penydarren Park. The fragmentary skeleton of an animal was found on Wednesday underneath some masonry, believed to be that of a fallen archway, at the entrance to the baths, which is to be restored. The curator (Mr. B. R. S. Frost) believes the skeleton is that of a wolf, and conjectures that after the departure of the Romans the edifice fell into decay, and was probably infested by the wild animals of the period. The wolf in question was evidently killed and buried in its lair by a fall of loosened masonry. It may further be mentioned that Mr. F. T. James's article upon the Roman discoveries at Penydarren Park, which appeared in *Archæologia Cambrensi*, July, has been republished in pamphlet form, with useful illustrations and addenda. Mr. James argues that Merthyr was, like Gelligaer, an outlying fort, with perhaps a somewhat larger settlement, as would appear from the remains at the park, and was probably one of

a long chain of forts erected throughout the land of the Silures, who were the original inhabitants at the period of the Roman occupation.

✱ ✱ ✱
"Peter Lombard," in his notes contributed to the *Church Times* of August 31, refers to a remarkable epitaph in the churchyard at Folkton, near Filey. The church itself, he says, "has a tower of wonderful massive solidity, and as the nave is narrow and has no aisles, this strikes the eye very much. There is some Norman work left, but the greater part is Early English. There is a curious headstone in the corner of the churchyard: 'Sacred to the memory of William Ombler of Bridlington, who departed this life the 13th day of July, 1831, aged 76 years. The last male branch of the Ombler family who lie interred here for near 700 years.' Peace to their ashes! They must have been buried here ever since the first building of the church, or very near it."

✱ ✱ ✱
In the September number of the *Winchester Diocesan Chronicle* Canon Braithwaite gives the following interesting account of the work now in progress at Winchester Cathedral:

"The first and most important work is that of under-pinning the buttresses which support the north and south walls of the retro-choir, and the northern and southern portions of the east wall. The cathedral was originally built on a bed of peat, on which were laid horizontally large trunks of beech-trees in layers, the interstices being filled with chalk and flints. Upon these the early English builders (A.D. 1202) laid their foundations and raised their walls. Before long the immense weight caused the walls to sink and spread, so that now the south-east corner is 20 inches out of perpendicular. It is obvious that the first need is to prevent this from continuing. This is being done in the following manner: A hole is dug close to the foundation down to the peat; when this is reached the hole is continued under the main wall 9 feet from the front, and the timber, flints, etc., removed down to the top of the peat. There is scarcely any water until about 1½ feet or 2 feet above the top of the gravel, but as soon as this depth is reached the water fills the hole to a depth of 6 feet or

7 feet. The diver then removes the remainder of the peat, and places bags of cement concrete well grouted on the top of the gravel, which prevents the water from rising. When he has completed one layer of concrete bags he slits open the top of each bag and lays another upon it, which adheres to it; in the same manner a third layer is placed on the second, and so on. When 3 feet or 4 feet of the concrete have been put down the grouting-machine forces in liquid cement, which fills up all interstices, and binds the whole into one solid rock. The water having been sealed down by the concrete, ordinary bricklayers lay courses of specially-burnt hard bricks with cement upon a rock of so broad a base that no movement is possible.

"A word as to the diver may be of interest. He is a man of great skill in his work; he holds a certificate for having been under water at a depth of 184 feet. Before the Government gave up the attempt to save the *Montagu*, an application was made for this man, on account of his skill, to work upon the wreck; but the architect decided that it was impossible for him to be spared from the cathedral. On Saturday, August 11, Mr. Francis Fox, the eminent engineer, paid a surprise visit, himself put on the diver's dress, and went down into the holes in which work is at present in progress, in order to test the work for himself. He was more than satisfied, he said, that the work underneath was admirably executed, and could not be improved.

"Of course, when the walls began to move the strain on the roof was tremendous, and it is no wonder that many of the ribs were pulled out of shape, and that they and the groining between them have ceased to fulfil the office of an arch. For this reason the whole of the retro-choir is filled with scaffolding; some of the ribs and much of the groining must be taken out and rebuilt. The same has happened in the nave, where the outer walls have spread, though not to the same extent as the eastern part, and great cracks separate the groining from the wall in many places.

"Neither the work in the roof of retro-choir or nave was foreseen when the appeals for help were made, and as, in addition to all this, reparation of the west front and pinnacles is imperative, it seems almost certain that more

money will be needed than was at first contemplated, and that neither the diocese nor the country must hold their hands. At all costs the cathedral must be made absolutely safe, and those who have contributed or are going to contribute—that is to say, every person in the diocese—may feel perfectly happy that the work is in the ablest hands, and that the work is being done by all concerned with the greatest interest, skill, and carefulness."



We note with pleasure that on September 5 the honorary freedom of the town of Rochdale was conferred on, among others, our valued contributor Alderman Lieut. Colonel Henry Fishwick, F.S.A., in recognition of the eminent services he has rendered to this important East Lancashire borough. Colonel Fishwick's work as an antiquary must be familiar to every reader of this magazine, but it may not, perhaps, be so well known that for thirty-three years past he has done his fellow-citizens yeoman's service in the work of municipal and educational administration.



At Colbren, a village between Swansea and Brecon, Colonel Morgan, of Swansea, is excavating an old Roman camp which occupies an elevated site, about seven acres in extent, situated on the Sarn Helen Roman road, which extends from Neath to the Gaer, Brecon. It was put down to be a half-way house, but since the recent excavations have been proceeded with indications show that it was something more. The names of the farmhouses immediately surrounding this fort have a relation to it—viz., Ton-y-Castell, Ton-y-Fylldre, and Dysgwylfa. In the summer of last year the operations were commenced for a few weeks, and attention was then only devoted to the ramparts and ditches. Instead of stone, as was expected, the foundation of the rampart was discovered to be of a wooden log paving (oak) about 18 feet wide. The ditches, at a good depth, also revealed the presence of bones and sticking tent-pegs. The excavations were re-started at the beginning of last month, September, and the space inside the ramparts was attacked. The following (says the *Western Mail*) are the recent interesting finds: A large quantity of pieces of pottery

and urns, bits of bottles and Roman glass, pieces of bricks, brick floors, stone pitchings and walls, iron and lead implements, Roman beads, and square wooden frames, which appear to be old foundations of a structure. In addition, the wooden foundation of the rampart has been proved in another corner so as to suggest that it will be found enclosing the entire camp. The quantity of charcoal, burnt clinker, and other materials points to the fort having been extensively used by the Romans as an important smelting centre, as well as a halting-place.

✱ ✱ ✱
A discovery of stone coffins and cists was made at Denbeath, near Methil, Fifeshire, during the first week in September. At the instance of Mr. R. G. Wemyss a new road is being formed from Buckhaven to Methil, and sand is being carted from a knove at Denbeath to level the road on the east side of the bridge. In the course of these operations the workmen laid bare a collection of stones and other matter. A search led to the tracing of no fewer than eleven stone coffins, and six of them had contained urns, but only one of the latter was recovered intact. The urns, of brown sun-dried clay, had been from 4 to 7 inches high, of a flat-topped, spheroid shape. Bones wasted away to small pieces were found among the stones.

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Recent excavations in the main street of Horsham have brought to light six specimens of pottery which are said to be of thirteenth-century date. The articles are chipped, but they are otherwise in a good state of preservation. There are four large jars, with handles, and two large urns, each having a dark green glaze. The pottery was found embedded in the clay.

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An ancient boat, fashioned from a single tree-trunk, and measuring 11 feet 3 inches in length by 2 feet in width and 15 inches in depth, has been found in 15 feet of water in the river Wey. A picture of it appeared in the *Daily Graphic* of September 10, and another in the *Sphere* of September 15.

✱ ✱ ✱
Mr. J. D. G. Dalrymple, F.S.A., President of the Glasgow Archæological Society, has inti-

mated his intention of establishing in Glasgow an Archæological Lectureship on the lines of the "Rhind" Lectureship in celebration of the jubilee of the society, which is to be commemorated by a banquet on Friday, November 2. Mr. Dalrymple proposes that the appointment should be in the hands of the Council of the Society, the honorarium to be £50 for five or six lectures to be delivered in the University. At a meeting of the Society held towards the end of August a letter from Principal Story assuring Mr. Dalrymple of the cordial co-operation of the University in the furtherance of his generous purpose was read. The Council unanimously resolved to record its deep appreciation of the public spirit of the President, an appreciation which all antiquaries will share.

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The metal and other Irish antiquities which were recently acquired by the Belfast Library and Technical Instruction Committee from the collection owned by the late Monsignor O'Laverty have been placed on exhibition in the Belfast City Museum, and include additions to the collections of weapons, domestic utensils, personal decoration, and horse trappings. "Among the weapons," says the *Belfast Evening Telegraph*, September 1, "may be seen two fine copper battle-axes and three double-edged swords of the Grecian type, cast on the model of a leaf. The handle plates of these swords are of interest from the manner in which the number of rivet holes vary. In one there are four, in another are to be seen seven, while a third is furnished with eleven holes for rivetting the handle. Rapier swords are represented by five long and narrow ones, and a broad triangular variety. These have no handle plates, but instead there is an expansion of the blade for fixing to a handle. In the largest the rivets, two in number, are still fixed in the rivet holes.

"The domestic utensils consist of a little bronze vessel made out of a single piece of metal hammered into a shallow pan, and a bronze ewer, found mouth downwards under a stone at Aughnahoy, co. Antrim. It originally had three feet, two of which were broken off during excavation; a semicircular handle is attached, and a spout terminating in the head of a serpent. Whatever was its

use, this vessel is a fine illustration of the artistic taste of the remote ages to which it belongs.

"Of ecclesiastical objects there are a bronze candlestick, two sanctuary lamps, and a fragment of a crozier.

"As to metal articles for personal decoration, a number of ring-pins and brooches are represented, one of the pins being of rare form, having a crooked shank and sunken oval disc on front of ring, as if intended either for enamel or the setting of stones. The brooches have their rings decorated with

from a farmer, who, however, knew very little as to its history beyond that it often changed hands by being set up as a prize at shooting matches and other rural games. The body of the horn is decorated with carved ornamentations attached by means of pegs, which project some distance inwards, while the initials A.A.R. and the date 1733 are deeply incised, the latter probably indicating the year in which they were cut."

For the use of the block we are indebted to the courtesy of the proprietors of the *Belfast Evening Telegraph*.



IRISH POWDER HORN (LATE SIXTEENTH OR EARLY SEVENTEENTH CENTURY) FOUND IN COUNTY ANTRIM.

elaborate ornamentations, one being set with stones, and found in Derryullagh Bog, between Randalstown and Toome, co. Antrim.

"The horse trappings consist of spurs, many with ornamented rowels, decorated cheek-plates for bridle-bits, and pieces of bridle ornaments. A mendicant's brass badge, oval in form, from the parish of Hillsborough, can also be seen.

"A very interesting acquisition is a richly ornamented powder horn of the late sixteenth or early seventeenth century. The specimen was procured at Portglenone, co. Antrim,

The Vicar of North Weald, Essex, the Rev. C. S. K. Ryan, has made an interesting discovery in the belfry of the church. A small chamber has been found built in the wall, in which are a fireplace and other fittings. It is supposed that it was used for the lodgment and hiding-place of monks travelling in troublous times from Waltham Abbey.



Liverpool is preparing to celebrate next year the seven hundredth anniversary of the town's charter, which was granted by King John on August 28, 1207. A plan suggested by Professor Ramsay Muir, of the Liverpool

University, will probably be adopted. This calls for a reproduction of the old castle of the port as the main feature, in which there will be an exhibition of documents, paintings, and so forth, pertinent to Liverpool history. The plan also includes a river pageant of similar character to the one given at Warwick this summer. Proposals are also afoot for having pageants next year at Nottingham, Newcastle-on-Tyne, and elsewhere.

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In continuation of last month's "Note," we may state that Mr. William Crossing's articles on "Early Historic and Mediæval Remains on Dartmoor" continue to appear in the *Western Morning News*. The seventh, "Guide Stones," was published on August 22; the eighth, "Spanning the Torrents," on August 29; the ninth, "The Toilers by the Streams," on September 5; and the tenth, "Some Haunts of the 'Old Men,'" on September 12. We may also note that valuable articles on Western family history and genealogy appear regularly in the *Exeter Flying Post*. The *Bristol Times and Mirror* is printing a series of papers on "Somerset Place-Names"; the tenth appeared on September 1. A descriptive article on "Old Walsingham Church," with capital photographic pictures of the fine old oaken benches, with their carved backs and ends, appeared in *Country Life*, September 8.

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We are sorry to hear that it is proposed, under a street improvement scheme, to pull down the gatehouse of the old palace at Maidstone. The building is small, but it is probably the oldest in the town. The National Trust and the Kent Archæological Society are pressing the authorities to allow the gatehouse to remain.

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"Some excellent work," says the *Builder* of September 1, "has been done during the last two winters at Castle Rushen, Isle of Man, with the result that this interesting mediæval structure can now be seen in something like its original condition. The various small modern buildings which encumbered it have been cleared away, plaster has been swept off the walls, and the mediæval work has been restored to its original appearance. The immense fireplace in the kitchen, for

example, has been veritably unearthed, for it was hidden away under cartloads of rubbish, and the arches and masonry in various parts, which were constructed in the fourteenth century, now stand clearly exposed to view. The windows in the keep, which were enlarged when the castle was used as a prison, have now been restored to their original size and shape, so that the front of this part of the castle is probably in exactly the same state to the eye as in the fourteenth century. The way in which this ancient building has been safeguarded could well serve as an example to those who have charge of some similar structures in England. The technical advisers of the Governor of the Isle of Man are Mr. Knowles and Mr. Rigby, both Fellows of the Institute of Architects, and it is intended to make further excavations in the moat and outworks."

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In August, while excavations were being made in the chalk on land belonging to the Earl of Guilford, at Tilmanstone, near Dover, a human skeleton was unearthed in a remarkably good state of preservation, some of the teeth being perfect. Beside the remains was a vase, which has been identified as belonging to the Bronze Age. It is of the "incense pot" type.

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Under the supervision of the Edinburgh Office of Works, the Stones of Stennes, the Watch Stone, and the Ring of Brodgar in Orkney, are all being carefully examined, the fallen stones raised, and those that have sunk in the ground exposed as far as possible. In addition, the bases of such as are loose are being set in concrete in such a manner as not to interfere with the appearance of the stones. In the case of Maeshowe a fence is to be erected to keep off wandering cattle, etc., and steps will be taken to prevent damage by the surface water percolating through to the stonework. Notices will also be erected at all the principal monuments in the district intimating that they have been placed under the charge of H.M. Office of Works, as custodians under the Ancient Monuments Act.

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A number of the relics of the past found in the course of the excavations at Newstead,

Melrose, were figured in the *Illustrated London News* of September 1. Among them are a fine brass helmet in perfect preservation, highly decorated with embossed work; a mask of iron forming a visor, broken in two places, which has small plates of silver fixed between the locks of hair; nine ornamental discs of bronze, each inscribed with the words "Dometi Attici"; smith's tongs and chain; iron utensils; four pieces of armour for the protection of arms and shoulders, each inscribed with a number and the name "Senecionis"; the nave of a chariot wheel; and a large Samian bowl.

A selection from Lord Curzon's Eastern art treasures and curios is on exhibition at the Bethnal Green Museum. They include a number of mementoes of the historical Coronation Durbar at Delhi on January 1, 1903, in which Lord Curzon was the central figure. Adjacent cases contain caskets in silver, ivory, and wood, which were presented to the Viceroy by municipalities and other public bodies, many of purely Oriental design. The Indian silver work includes a footstool and anklets of Baroda workmanship, and jewellery from the remote Hill States. There may further be seen two lapis lazuli and silver tables presented to Lord Curzon by the Amir of Afghanistan, as well as a tall brass candelabrum of curious pattern from Kabul, and a large selection of objects purchased at the Art Exhibition at Delhi in January, 1903. These include specimens of the best Indian wood carving in tables and screens, inlaid coffer and cabinets, and ivory boxes and carvings representing groups of native life, chessmen, and sacred images.

Jipur is represented by several beautiful specimens of its costly enamel work upon a background of pure gold. At the upper end of the hall are domestic utensils, temple lamps and furniture, and sacred images collected in Sikkim, Nepal, and Tibet. Several of the smaller seated figures of Buddha were presents to the Viceroy from the ruling lamas at Lhasa and Shigatse, in Tibet, and are still clothed in their original silk wrappings of the sacred colours. The exhibits also include bronze and copper teapots, beer-jugs and water-pitchers in use among the Tibetan monks and people. Richly carved upright

temple lamps, a temple trumpet of prodigious length, a necklace of human thigh-bones, a drum composed of two skulls, and charm cases, etc., used by the Tibetan monks in their priestly incantations. Siam and Burma also contribute. We have the encrusted and lacquered woodwork, chased silver work, and coloured faience of Chantabon, the red and black lacquer of Pagahn, the gold lacquer of Prome, the chased silver ware of Mandalay and Rangoon, the carved ivory of Moulmein, and objects from the remote Shan States on the Chinese Border.

Mr. Harry Clifford, of Brentwood, Essex, writes: "Some years ago, whilst the parish church was being rebuilt at Bourton-on-the-Water, Gloucestershire, a stone coffin was discovered in the nave. It was removed to the east end of the churchyard, and used as a flower-bed. Fortunately, the present Rector, Rev. W. E. White, has recently had it removed into the porch, to which arrangement all the parishioners agree. It is cut from a single piece of stone, and dates from about 900. The head part is made to fit the head. A Norman church originally stood near where the coffin was found, but this has entirely disappeared. It may be added that another stone coffin was discovered in a field some years back, and was used until recently as a water-trough. I cannot say what has become of it now. Other remains of the Iron Age and Roman period have been discovered from time to time in the parish."

Mr. Royland Tubb, of Bastion Street, Victoria, British Columbia, writes to ask whether any reader of the *Antiquary* can give him information regarding the nationality of his surname—Tubb. He wishes to know if there is any coat of arms or crest associated with the family. Mr. Tubb himself is a native of Oxford.

Just as we go to press we hear with great regret of the death of our valued contributor, the Rev. Canon Raven, D.D., F.S.A., Vicar of Fressingfield, Suffolk, at the age of seventy-three. His last book, *The Bells of England*, was only just published. His *History of Suffolk* and other writings are well known to antiquaries.

The Folk Traditions of the Ash-tree.

BY J. HOLDEN MACMICHAEL.

F it is considered doubtful what particular tree of the ash genus it was that the Skaldic writers, celebrated under the name of the Yggdrasil—whether it was the common ash (*Fraxinus excelsior*) or the mountain-ash (*Pyrus aucuparia*), for the one is of a different natural order from the other, there are at least one or two considerations tending to support the theory that it was the rowan-tree, or, to give it its later name, the wild or mountain ash. Professor Sayce, who alludes to the closeness of the parallel between the ash Yggdrasil and the world tree of the poet of the holy city of Eridu speaks of the *rowan-ash* of the mythology of Northern Europe, and the balance of learned opinion seems to be in this direction.

That it was an ash-tree is beyond doubt, and neither can there be any doubt as to the conspicuous place the tree held in the Scandinavian mythology, a prominence readily accounted for in the universality of tree-worship, and in the fact of the incipient rites and mysteries of so many of the ancient pagan systems of religion having been either conceived or fabricated beneath the hospitable shelter of some spreading tree, and performed at a later period in or near a consecrated grove. The worship of the tree was not only the earliest form of divine ritual, but was the last to disappear before the spread of Christianity.* The Askr Yggdrasil is not the earliest mundane tree of whose mythic vastness there is conspicuous evidence. The praises of a universal tree are sung in an old bi-lingual hymn which is said to be of Accadian origin:

(In) Eridu a stalk grew overshadowing; in a holy place did it become green;
its root was of white crystal, which stretched towards the deep;
(before) Ea was its course in Eridu, teeming with fertility;
its seal was the (central) place of the earth;

* Carl Bötticher, *Der Baumkultus der Hellenen*, Berlin, 1865, p. 534.

its foliage (?) was the couch of Zikum (the primeval) mother

Into the heart of its holy house which spread its shade like a forest hath no man entered.

(There is the home) of the mighty mother who passes across the sky.

(In) the midst of it was Tammuz.

(There) is the shrine (?) of the two (gods).*

The sacred tree of the Babylonians was the cedar, subsequently displaced by the palm. The trees, in fact, formed the first temples of the gods.† The woods of oak became sacred to Jupiter, and the groves of cypress to Diana. Pliny says that each kind of tree remained immutably consecrated to its own peculiar divinity—the beech to Jupiter, the laurel to Apollo, the olive to Minerva, the myrtle to Venus, and the poplar to Hercules.‡ But this was on account of the plant's peculiar association with some incident in the mundane career of the god—the oak being sacred to Jupiter, for instance, from his having taught mankind to live on acorns, the laurel to Apollo from his amour with Daphne, whence Daphne was the name of a famous grove near Antioch, with a temple of Apollo. The doctrines of the Druids, who celebrated the mysteries of their religion in or near their sacred groves, were probably reduced to shape, if not actually inspired, beneath the shelter of the sacred oak, just as Buddha accomplished under the Sacred Banyan, the principal circumstances of his life. Thoth, the creator of the world, writes his name of the King upon the sacred sycamore in order to insure him life, and the name of Ea is written upon the core of the sacred cedar-tree.§ The Thespians worshipped a bough of a tree, and the Carians worshipped wood.|| The Eskaldunac (the Basque people) had their "holy tree of Guernica," beneath the shadow of which their chiefs assembled in judgment,¶ just as the Askr Yggdrasil served as the council chamber of the Scandinavian deities. There is a circumstance tending to convince one that while the common ash

* A. H. Sayce, *Religion of the Ancient Babylonians*, p. 238.

† Pliny, *Nat. Hist.*, Book XII., chap. ii.

‡ *Ibid.*

§ Sayce, p. 240.

|| Banier's *Mythology*, translation, 1739, Book III., chap. iv., p. 209.

¶ *Legends and Popular Tales of the Basque People*, by Mariana Monteiro, 1887, p. 158.

was also thought highly of, even venerated, by the Northmen, it was the wild or mountain ash that was especially held in reverence by them. The foliage of the former, although a tree of far greater size, is not, in proportion to its size, so well adapted for shelter as that of the latter. Not only is the foliage of the common ash very late in making its appearance, and early in shedding it, but, owing to the tenderness of its leaves, it sooner receives impressions from the winds and frost, so that in the wane of the year occur wide blanks of desolated boughs amidst foliage yet fresh and verdant.* Now, the yet undeified, and consequently still human, though heroic, leaders of men in the earliest stages required during their counsels such protection from the inclemency of the elements as the shelter of the mountain-ash's foliage would, through the greater part of the year, afford. For the closeness of its clustering leaves and branches, especially in bleak and exposed situations at a great height, where

Nature seems t' ordain
The rocky cliff for the wild ash's reign,†

render it most serviceable as a weather screen,‡ and the highest summits of earth have ever been deemed places essentially sacred. Hence we may assume that it was in these contingencies that the rowan-tree became the most suitable meeting-place for the deliberations of the gods and the distribution of justice.§ The old open-air manorial court, and the court of the hundred, representing the primitive folk-moot, were held by or under a single tree or group of trees. By the side of the road between Woodborough and Pewsey, Wilts, is a hillock on which grow two or three ash-trees of no great size, but which may possibly spring from the site of an old tree. It is called Swanborough Ashes, Swanborough being the name of the hundred. Within the memory of an old man, who died a few years ago, courts used to be held there.|| The sacred places of heathendom with their sacrifices, which the

Christian faith destroyed, have, however, left us the old places of justice undisturbed. Mr. G. L. Gomme says that "an ancient court of justice was never held otherwise than in the open—under the open heaven, in a forest, under broad, shaded trees, on a little hill, beside a fountain. The trees that served this purpose were of various kinds besides the ash—the oak, the lime, the elm, the birch, the elder, the fir, and the walnut."*

The probability that it was the rowan-tree's lofty habitat that suggested the Yggdrasil myth is perhaps the greater if it is considered that its roots, while travelling in the same direction with those of the common ash, in so far as they grow under the same conditions of soil and situation, necessarily take a different course when the tree exists in wild, rocky, lofty, and exposed situations, when, to withstand the battling wind and tempest, they take a more perpendicular direction in their task of securing the stability of the tree. Whereas the common ash's roots, though deep, numerous, and strong, always, I believe, first extend laterally from the tap-root, but soon exhibit likewise a tendency to work their way down deep into the soil. Whether the growths from the tap-root of the mountain-ash are fewer in number, I cannot say, but the more perpendicular direction of the latter would seem more likely to have suggested to the poet of *The Edda* the three roots of the Yggdrasil, one of which sprang from the Hvergelmir in Niflheim, another from Mimir's Well, somewhere in the region of the frost giants, where wisdom and wit lay hidden, and the third from the Urdar fount.

And the belief is expressed by Ihre, and cited by Basworth, that the tree received its name from *runa*, incantation, because of the use made of it in magical arts. Hence our "rowan" and "rowan-tree," the Swedish *rönn*, and the Danish *rønne*, *røn*, *rønnetraee*. Jacob Grimm, in his deeply interesting chapter on runes and charms, believes that the Gothic *runa* meant, in the first place, what is spoken softly and solemnly; then, secondly, a mystery. . . . The wise woman of the ancient Germans is called, he says, *aliruna*, because she is *alja-runar*, and, speaking secret

* *The Forest Trees of Britain*, by the Rev. C. A. Johns, pp. 61, 62; and Lightfoot's *Flora Scotica*, 1777, vol. ii., p. 641.

† Dryden's *Virgil*.

‡ *English Trees and Tree-Planting*, by Mrs. H. Ablett, 1880, p. 338.

§ *The Edda*, chap. xv.

|| Gomme, *Primitive Folk-Moots*, 1880, p. 108.

* Gomme, *Primitive Folk-Moots*, 1880, pp. 40, 42, and 221.

words not understood of the common folk, has skill at once in writing and in magic; hers is the Gothic *runa*, hers the Anglo-Saxon *rûncræft*. The rowan-tree is therefore the counsel tree, and it seems that the common ash, instead of the wild mountain-ash, would have inevitably received this name if it had been the original meeting-place or storthing of the mundane deities, whose deliberations were doubtless characterized by the secrecy of a Cabinet Council.

Finding, as we do, in the place and family nomenclature of the British Isles the words "ash" and "rowan" and their synonyms and compounds so widely distributed, and an equally wide distribution of superstitions associated with the wood, the "keys," the berries, the buds, the leaves, and even with the bark of the ash, the conclusion is forced upon us that all these folk associations must have had a common source, and that this source existed in the waters that nourished the roots of what to the Northmen was the greatest of all trees, the "Askr Yggdrasils" of the Scandinavian mythology, which Mr. Eiríkr Magnusson thinks should be interpreted "the ash of Odin's horse," "the ash of Sleipner." Where, he asks, could this mighty horse (Sleipner) of the supreme god have its run, or pasture-ground, as it were? Nowhere in the whole universe but in the vast branchy expanse of the world-over-shadowing ash of Midgarth. There Sleipner was everlastingly present, absent therefrom *he never could be*. Consequently it was essentially his own tree, and most appropriately called "Askr Yggdrasils," "the ash of Odin's horse," "the ash of Sleipner." Hence, from the prominent place which this sacred ash occupies in the Scandinavian system of mythology, one can hardly doubt that the astonishing vitality, the deeply ingrained heredity, of the superstitions connected with the rowan-tree, and of those ideas of its supernaturalness which the Northern races credulously imbibed from the affluent imaginings of the Skælds and the Eddaic poets, are traceable to the extreme veneration in which the tree was consequently held.

The bards saw in the hardy mountain-

* *Odin's Horse Yggdrasil*, by Eiríkr Magnusson, M.A., 1895.

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ash, rejoicing as it does to flourish in bleak situations, something more than a mere image of the hardy Northman. The actual creation of man out of two trees, ask and embla, is attributed in *The Prose Edda* to the three sons of Bör, who, walking along the sea-beach, found two stems of wood, out of which they shaped a man and woman. The first (Odin) infused into them life and spirit; the second (Vili) endowed them with reason and the power of motion; the third (Ve) gave them speech and features, hearing and vision. The man they called Ask, and the woman Embla. From these two descend the whole human race.* But while "ask" signifies an ash, it is not so certain that "embla" means an elm. Hesiod tells us that Zeus created men from ash-trees, and the nymphs of the ash-tree (*Meliæ*) were said to be sprung from the blood of Saturn, and to have been the mothers of the human race. But the bards went even beyond this in evolving from the ash-tree their conception of a divinity which was the product of the earth-goddess, and became idealized in their supremely sacred tree, the Yggdrasil, which, if it be admitted that that tree was the mountain-ash, was identical with Thor's helper, so styled because its strong and flexible branches yielded to the grasp of the thunder-god when crossing the Vimar on his way to the land of the frost-giants.†

The only point of resemblance between the mountain-ash and the common ash is their leaves, and even in this respect, though both are deciduous, they differ greatly as to the time of their fall. The name of a weed in Shropshire is the "ash-weed," which is thought to be so called merely from its resemblance to the leaf of the ash-tree; so perhaps the virtues of the rowan-tree, amuletic and curative, were attributed originally to the common ash in the belief that it was

* *The Prose Edda*, part i., chap. ix.

† In Anderson's *Norse Mythology* it is said that it was a shrub that saved Thor in crossing the Vimar (ed. 1875, p. 311). Ihre observes that among the ancient Goths and Icelanders *runn* denoted a shrub or bush, and supposes that, as a shrub springs up in a variety of shoots, which is often the case as to the rowan-tree, it retained the name from this circumstance. He, however, says Jamieson, mentions another conjecture, which is far more probable, that the tree received its name from *runa*, incantation, because of the use made of it in magical arts.

a tree of the same genus because of the resemblance in the leaf. And certainly any superstitious value placed upon the common ash on this account would not be lessened, but enhanced, by the intrinsic virtues possessed by the wood of the latter in furnishing implements of warfare like the spear-shaft and the bow and the arrow, and in serving numerous other purposes. The long spear-shafts and axe-handles of the heroes of the Sagas were made of ash-wood. Their ships also were not unfrequently built of ash. So that under the influence of one consideration and another the common ash became the household tree of the Northman, and was planted by his dwelling-house as a protection from the Evil Eye. "May your footfall be by the root of an ash" is, I think, an approximately correct form of an old proverb. In Finland the mountain-ash is still held sacred by the peasants, and is planted beside their cottages with every sign of reverence.* And in many an ancient standing on the borders of the Devonshire moors, or on the high grounds of Hampshire—the strongholds of Saxon tradition—is a group of knotted ash-trees.† Dr. Johnson narrates that when he landed at Armidel, the sometime seat of the Macdonalds in the Isle of Skye, the walled orchard, which belonged to the former house, and then still remained, was well shaded by tall ash-trees of a species uncommonly valuable.‡ Mrs. Paterson, in her admirable *Flower Lore*, states that groups of rowan-trees are still met with in lonely Highland glens in Scotland, which mark where a hamlet once stood, and the last of some great ash-trees (in this case probably the *Fraxinus excelsior*) perished only in the time of Miss Alice Boyd of Penkill in Ayrshire. Miss Boyd, who died in 1897, was the last representative of the family, and

the dying ash-trees "seemed to give the first stage in the fulfilment of a family prophecy, the second and final stage being reached when Miss Boyd herself passed away. The legend runs thus:

When the last leaf draps frae the auld ash tree,
The Penkill Boyds maun cease to be.*

An objection has been noticed on the part of the Cheshire labourer to cut down a mountain-ash,† and the common people of Staffordshire believe that it is very dangerous to break a bough from the ash to this very day.‡ Presumably, Dr. Plot alludes here to a wanton damaging of the tree, for he says in another place that many are very careful to have a walking-staff of the wood, and will stick the boughs of it about their beds.§ At Ilam in the same county it was dangerous to break a bough from the ash-tree which grows over St. Bertram's well. When, during the siege of Massilia, the soldiers were ordered by Cæsar to cut down the trees to make engines of war, "they trembled, and, moved by the venerable sanctity of the place, they believed that if they touched the sacred oaks the axes would rebound against their own limbs."|| In the early village communities of India and Germany, and in the early history of the Jews, the cutting down of trees was prohibited as a religious offence. The Hindu law still forbids the hewing off branches or the destruction of trees which grow in a graveyard, a churchyard, a boundary, a consecrated place, or which stand near a temple; also all notable trees.¶ In the valley of the Slaney, co. Wexford, a farmer went to cut an ash-plant in a rath at Ballyrankin, near Newtown Barry. He had it nearly cut, when "a black rat appeared from nowhere, and ran up his trousers." It need scarcely be said that the farmer left his saw, his hat, and his coat (which he had taken off), and ran home as fast as he could. The rat, or something

* *The Sacred Tree in Religion and Myth*, by Mrs. Philpot, 1897, p. 19.

† *Quarterly Review*, July, 1863, Essay by R. J. King on "Sacred Trees and Flowers," p. 224. "The rowan-tree also served this purpose, a circumstance indicating the transferable character of the superstitions connected with both the trees. Aubrey says that when he was a boy "they used to plant the whitty-tree by their dwelling-houses, believing it to preserve from witches and evil eyes."—*Natural History of Surrey*, ii. 34.

‡ "Journey to the Hebrides," in the *British Tourist*, vol. ii., p. 46.

* Mr. Thomas Bayne in *Notes and Queries*, 9th S., xii. 405.

† Wilbraham's *Glossary of Cheshire Words*.

‡ Dr. Plot's *Natural History of Staffordshire*, chap. vi., § 19, p. 207.

§ *Ibid.*, § 52.

|| Lucan, *Pharsalia*, Book III.

¶ G. L. Gomme, *Early Village Life*, 1883, p. 150; and *Early Hebrew Life*, by John Fenton, 1880, p. 48.

else, closed on what he left behind him. This story is as it was told, the informant finishing by saying, "Under that tree is the pot of gould."* It is generally considered dangerous and unlucky in Ireland to cut down a tree made sacred by the memory of a saint. There is a similar story to the foregoing concerning an alder-tree and a farmer, whose house was burned down while he was lopping off the branches.† In Derbyshire it used to be said that a man would be "transported" (perhaps a polite way of saying "kicked out of the parish") if he cut down a young ash-tree.‡ The wood of what is popularly believed to be a miraculous rowan-tree which grows near Modruvellir, and may be seen from the top of Vadlaheide, in Iceland, must never be used for any ordinary purpose. If it is used as fuel, those who sit round the fire are sure to quarrel; if any part of it is employed in building a house, the curse of barrenness will rest upon all the females in it, whether of the human or animal creation; and if a portion of it should be built into a boat, the boat will be lost with all on board.§ On the other hand, the ordinary Swedish seaman likes to have with him on board something made of rönns-wood, as a protective against storms and water-sprites; while in Sweden generally it is believed that a staff of this rönns defends one from sorcery.||

But while the common ash, on account of its general utility, as well as of its protective and restorative attributes, was considered peculiarly the husbandman's tree, it was the mountain-ash which was held in such veneration in Wales that formerly there was not a churchyard in the Principality that did not contain one¶—a custom having its counterpart in the English veneration for the churchyard yew, which, judging from its absence there, does not seem to have extended to the North of England. It is remarkable that stumps of the rowan-tree

are frequent in old burial-places in North Yorkshire.* I think it is Desfontaines who sees in the trees that grow in churchyards vestiges of the groves and sacred trees that formed the first temples of the gods. The spirit of inquiry engendered by a study of the beginnings of tree-worship leads one to ask why the ash-tree in particular and trees of the same species should be regarded with equal veneration, not only in Wales, for instance, where it was so abundant that at one time it was known as *Fraxinus cambro-britannica*, or the Welsh ash,† and among the Indians of Lake Superior,‡ but also in India, where the mimosa, a tree of the same genus and of a similar character, and the palasa, which resembles the rowan in its graceful foliage, have for ages been held sacred. A tree called the "neem" or "nim" tree, a species of ash, is also, I believe, held sacred in India; and Bishop Heber saw a tree there closely resembling the rowan (probably the same), the nimbu (*Melia azedaracta*), to which similar properties are ascribed. The leaves of the nim-tree, which are very bitter to the taste, are stated by a correspondent of the *Indian Antiquary* (October, 1900) to be chewed at funerals as a sign of mourning.

Not only the Welsh, but the gipsies also, believe that it was the mountain-ash that furnished the wood of the cross, and on Old May Day the Manx people carried crosses of rowan in their hats as a protective of man and beast against elves and witches.§ The author of *Shadowland in Ellan Vannin* says that on "Laa Boaldyn" (May Eve), when all sorts of ills are to be dreaded from the little people, crosses cut from the rowan-tree are tied to the tails of the cattle and fastened on to the doors of stables and cow-houses.||

* *English Dialect Dictionary*.

† G. S. Boulger, *Familiar Trees*, vol. i., p. 84.

‡ *The Sacred Tree in Religion and Myth*, by Mrs. Philpot, 1897, p. 17.

§ Rhys's *Celtic Folk-Lore*, 1901, p. 308, and Kelly's *Indo-European Folk-Lore*, p. 163. Witch-wood day, May 13, which was devoted to the gathering of pieces and branches of rowan, is the Feast of St. Helen, and really answers to May 2 (Old Style), which was the Eve of the Invention by St. Helen of the Holy Cross.

|| *Folk Tales of the Isle of Man*, by J. H. Leney (Mrs. J. W. Russell), 1890, p. 143. See also *The Magic Kiern-Rod*, p. 105.

* *Folk-Lore Record*, vol. v., 1882, p. 169.

† Lady Wilde, *Ancient Cures, etc., of Ireland*, 1890, p. 58.

‡ S. O. Addy, *Household Tales*, 1895, p. 64.

§ *The Oxonian in Iceland*, by the Rev. Frederick Metcalfe, 1861, chap. ix., pp. 121, 122.

|| Grimm's *Teutonic Mythology*, 1888, vol. iii., p. 1215, and supplement, p. 1682.

¶ Evelyn.

If such a distinguished Christian philosopher as Robert Boyle set himself seriously to recommend the thigh-bone of an executed criminal as a powerful remedy in dysentery, it is a fact which may perhaps be thought to warrant the extension of some indulgence to the Gaelic dairymaid, who, in full belief in its protective efficacy, still drives the cattle with a switch of the rowan-tree, and who has witnessed, in the amplitude of her faith in its virtues, the passing of the sheep and lambs through a hoop of the same wood on the first of May.

The affinity between the folk-lore of Lincolnshire and the East of England, for instance, and that of the Isle of Man is remarked by Miss M. S. W. Peacock, who observes that it is in no small degree due to the Scandinavian element.* The Manx use of rowan may be compared, says Professor Rhys, with the habit which prevails among some Welsh people of placing some of the wood of the rowan-tree (*coed cerdin* or *creafol*) in their corn-lands (*llafyriau*) and their fields on May Eve (*nos glamou*), with the idea that such a custom brings a blessing on their fields.† In East Yorkshire, as late as 1889, a cross of rowan-tree wood, if spoken to by one who was unwell—a state of affairs which was equivalent to being under the influence of some witch—would make the invalid better. Failing that, the process would be more efficacious if the wood were gathered at midnight. The midnight stipulation was merely, no doubt, in fulfilment of what was considered an indispensable condition—namely, that there should be no witness of the act.

In Derbyshire many women carry about with them a little cross made of two twigs of "witch-wiggin," as a protective against mischief or witchcraft. It is worn concealed under the dress.‡ Not only is the ash believed to have furnished the wood of the cross, but there is an old superstition that our Saviour, when born, was dressed by a fire of ash-sticks. Consequently, ash-logs are still used in some parts on Christmas

Eve, and on Good Friday Manx people will not poke the fire with iron of any kind, but use a stick of rowan-tree.*

(To be concluded.)



Some Antiquities of Canna.

By W. G. COLLINGWOOD, M.A., F.S.A.

THE little island of Canna, in the Hebrides, is not much known to the general tourist, though its few remains of ancient crosses have been described by T. S. Muir in his *Ecclesiological Notes*, and more completely by Mr. J. Romilly Allen, F.S.A. On our visit, favoured as it was with fine weather, we were able to make sketches and photographs, which may be worth reproduction, to illustrate not only the crosses, but an interesting fortress on the island.

Landing at the tall wooden pier in the quiet harbour to the east of Canna, one is struck by the contrast of mountain grandeur and cultivated fertility. Indeed, the "Description of the Isles," written between 1577 and 1595, and printed by Skene in appendix to his *Celtic Scotland*, says of Canna: "This Ile is gude baith for corn and all kinds of bestiall." But there is evidence of more than Nature's kindness in the scene as we find it now. This is a happier isle than many, not only in its mild climate and sheltered nooks, but in having the care bestowed upon it without which so many of these naturally charming spots have become scenes of desolation and poverty. Near at hand, to the eastward, are the wild mountains of Rum; northward, over the sea, are the cliffs of Skye; and at the head of the harbour, above the gardens of the hillside, is the pretty house of Mr. Thom, whose presence and attention to his family's property count for much in the prosperity of Canna.

There are four monuments of some importance, beside the fragments of grave-slabs, at the ancient burial-ground by the

* *Journal of the Folk Lore Society*, December, 1891.

† *Celtic Folk-Lore*, by Professor Rhys, vol. ii. (1901), note to p. 308, p. 691.

‡ S. O. Addy, *Household Tales*, 1895, p. 72.

* Train's *History of the Isle of Man*. See also *Notes and Queries*, 1st S., iv. 309, 4th S., i. 226, and ix. 87, 227.

ruined Chapel of St. Columba. Of other antiquities, the tower on the rock is most interesting.

The first cross-fragment we saw was that found not long since by Mr. Thom, and well figured and described by Mr. J. R. Allen (*Early Christian Monuments of Scotland*,

Gosforth, Cumberland. One pattern on the edge of this fragment is noted by Mr. J. R. Allen as unique: it seems connected with the "Late Celtic" divergent spirals which were used in ninth and tenth-century Irish ornament. The rest of the pattern is of symmetrical and dragonesque interlacing.

Going up through green fields toward the interior of the island, we came to the burial-ground, which Muir describes as modern. Against its wall stands a small monument with an incised Latin cross. Mr. H. B. Curwen's photograph (Fig. 1) shows it so well that further description is needless; it is of very early type, and may be Canna's oldest relic. So often in these islands an old cross is moved and used for more recent burials, that this may well have been brought from the ancient chapel-yard.

Passing on into the little dale of the cemetery and chapel of St. Columba, we looked for Muir's "tall, red-coloured pillar worn bare," and thought we found it in a great red standing stone upon a knoll at some distance from the chapel site. This stone answers to the description so far as it is tall and red, but it seems to be a natural monolith, never sculptured nor even hewn, and simply set up in its native form as a solitary pillar.

Below it in the dale are the nearly obliterated traces of the chapel and graveyard. The great cross stands a short way south of these, though perhaps the cemetery was once large enough to take it in. It is a massive piece of yellow sandstone, once about $8\frac{1}{2}$ feet high from the ground, now reduced to 7 feet by the loss of the upper part of the head; one arm also is missing (Fig. 2). The shaft is 2 feet across by 10 inches thick, and the whole, with the exception of one edge, shows weather-worn traces of elaborate though rudely-drawn sculpture. This, from its condition, has been difficult to represent; the defaced forms hardly appear in a photograph, though on the edge in Fig. 2 can be seen the plait on the end of the arm, and the two figures of men, one above the other, on the shaft-edge. A curious point in the design of these two figures is that each is treated as two separate pictures, the legs in one panel, and the head and shoulders in another. There



FIG. 1.—INCISED CROSS AT CANNA.

Photo by Mr. H. B. Curwen.

p. 107). A clothed figure of a man, with his feet shod, stands on a serpent which reaches up to bite him—an unusual type, half-way between the figures of Christ trampling on the serpent, so common on pre-Norman grave monuments, and the booted Vidar of the Edda, shown on the cross at

can hardly be any symbolic reason for this; it may have been a development of the figure not infrequently seen on early crosses, which is cut in two by a serpent or strand of

in the middle, and a man on horseback over it; above which are two grotesque monsters, one biting its back—an attitude familiar in Viking Age crosses elsewhere (as at Cross Canonby, in Cumberland); and below are two more beasts.

The group here sketched probably means, as Mr. J. R. Allen points out, the Adoration of the Magi, though only one Magus appears. He seems to put his right hand into the Virgin's right hand, in act of homage, and with his left he presents his offering, the golden vase of frankincense and myrrh. I will not dispute whether it has a spout or a double handle; I have drawn it to the best of my ability. To the best of his ability, also, the sculptor has drawn King Caspar's legs, making him kneel on one knee, with the sort of disproportion children show in their figures. The beard is plain enough, but I cannot tell whether the Magus wears a hood or a pigtail. The whole, however, is so defaced that some apology is needed to

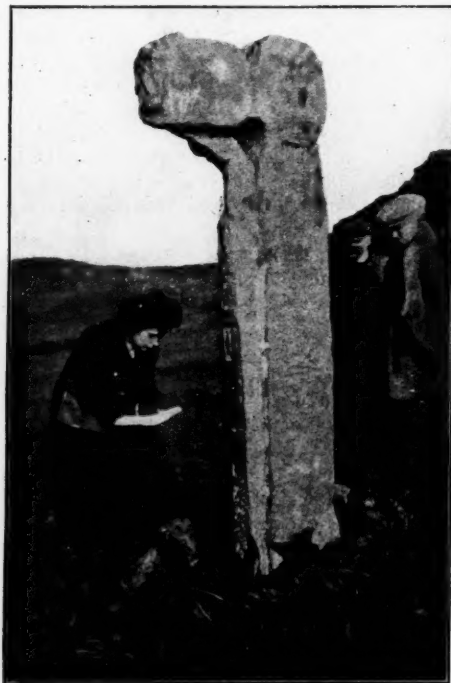


FIG. 2.—THE GREAT CROSS AT CANNA.
Photo by Mr. L. Fletcher.

interlacing; the simplification of the forms necessitated by the material often makes such figures seem to be, as these really are, cut asunder in the midst. On the side seen in the photograph there are three panels, each with a pair of grotesque beasts, and one panel of key pattern, enclosed by a sunk frame of interlacing; and on the head are four roundels in a circular panel, with knot-work filling the rest of the space and the arm. The other side seems to have been the more important, or front of the cross. The head bears in its circular centre a sitting figure holding serpents; on the arm is a beast. The shaft is designed like the other side, with a sunk border of knot-work enclosing a tall picture with the group (Fig. 3)

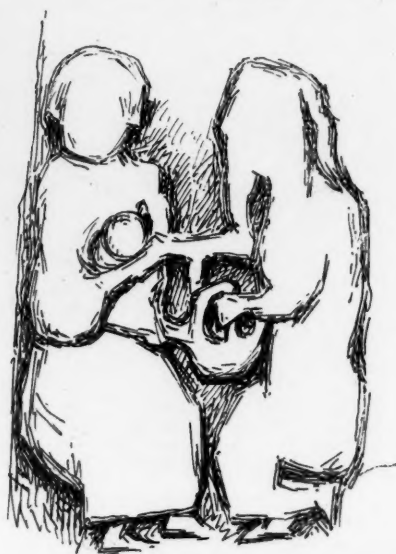


FIG. 3.—THE ADORATION OF THE MAGI ON
THE GREAT CROSS AT CANNA.

the sculptor, whose work was doubtless more intelligible before ages of sea air and Hebridean storms weathered it into a formlessness which can hardly be photographed,

and is very difficult even to draw. But one great virtue this cross possesses: it has a unity of design and effect which is too little regarded by modern designers of "Runic" monuments. It is not enough to plaster the stone with stolen patterns if one wishes to emulate the real decorative charm of these old sculptures.

The purpose of these crosses and their period need not be doubted. They were grave-monuments of early mediæval times. The precise meaning of the figures and the

of fancy. The wealth of apparently meaningless motives on this cross appears to suggest that it was not of the early period of its class, and in the Hebrides the style lingered far later than in England, so that this may be as late as the twelfth or even the thirteenth century.

The island belonged to the Church, as we are told in the "Description" already quoted: "It pertains to the Bishop of the Isles, but the said Clan-Rannald has it in possession" (*i.e.*, late in the sixteenth century). It was



FIG. 4.—THE CASTLE AT CANNA.

Photo by Mr. H. B. Curwen.

exact date of the work within the period is a more difficult question. At certain times, when new styles were introduced concurrently with fresh impulses of religious thought, no doubt every pattern was definitely symbolic; but as time went on, and the strong feeling died away, the symbols became ornament, and the sense of their significance was lost. The Evangelist figures degenerated into mere grotesque beasts; scenes from Bible history were hinted only, not portrayed; and the old heathen symbols survived in forms which can hardly be distinguished from pure freaks

probably under the Church that this fine and costly monument was erected; and one is tempted to ask whether Church ownership had not something to do with the name of the place. The Rev. J. B. Johnston, in his *Place Names of Scotland*, notes that in 1549 the name was spelt *Kannay*, and explains the word as "probably 'island like a can or pot,' Old Norse *kanna*," alluding, no doubt, to the round little valley of its interior, which forms its chief geographical feature. But these derivations from fancied resemblances are not always safe; and since

Canisbay and Cannobie both mean the Canons' *baer*, or farm (as, indeed, does Cross Canonby, in Cumberland, already mentioned), one might, perhaps, see in the name Cannay the Canons' *ey*, or island. A Priory of the Isle of St. Columba, not Iona, was held by Black Canons about 1272, as stated in Henry of Silgrave's *Chronicle*. Other suggestions towards a derivation might be found in the names Canath (Kenneth) and St. Cainnech, either of which would be as probable as that from *kanna*, a pot.

Near the harbour which lies between Canna and Sanday, the little island on the side looking towards Rum, there are remains of a tower on a lofty rock shown in the photograph by Mr. H. B. Curwen (Fig. 4). The figures of the visiting party give the scale: one person is on the top, another is rather dimly seen on the steep path going up the only accessible side (to the spectator's left-hand of the rock), where the grassy talus of fallen earth and stones joins the crag. Thence a narrow path climbs, by broken steps, a somewhat vertiginous approach, on a kind of little *arête*, to the door of the tower. Through this door, in which the bar-holes are still to be seen, rock-hewn steps lead up beneath one of the chambers forming the dwelling-house. The upper part of the walls is ruined, and does not show how the roof was set on, or whether the tower rose to a higher storey; but this is unlikely.

It must have been too cramped and uncomfortable for a dwelling, bleak and chilly in a windy winter, though the climate of Canna is by no means so severe as a Southerner might expect. But there could hardly be a site more secure. The sketch-plan (Fig. 5) is roughly made and not properly surveyed, giving only the general relations of the building to the summit in which it is niched. The hollow marked *Basin* may have been the quarry from which the building-stones were got, for the labour of carrying them up would have been enormous; and the smaller hole marked *Pit* may have been used as a rain-tank or dew-pond, such as can be seen in several others of these Hebridean forts. The masonry and plan of the house suggest a rather late origin. It was not a prehistoric stronghold like those

of Tiree, but a rude and tiny imitation of late mediæval castles like Dunvegan.

In the *Description of the Isles* it is said: "In this Ile is an heich craig callit Corignan, weill braid on the heicht thairof" (flat-topped), "and but ane strait passage, that men may scairslie climb to the heid of the craig; and quhan the cuntrie is invadit the people gadderis thair wives and geir to the heid of the craig and defend thame selfis utherways the best thay may, and will not pass to the craig, because it may not be lang keepit onlie for fault of water."

This notice not only gives the name of the castle and its existence in the sixteenth century, but it shows that it was a "maiden

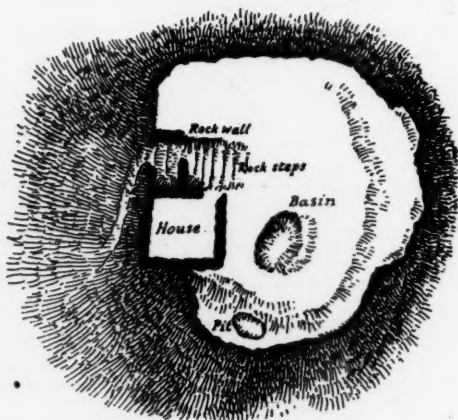


FIG. 5.—SKETCH-PLAN OF THE FORT, CANNA.

castle," *castra puellarum*, a name often met with elsewhere, to the puzzling of local antiquaries. I cannot help thinking that this simple explanation may account for the word far more satisfactorily than derivations from distant and alien phrases. In parts of the North of England not continually in fear of Scottish raids, but only occasionally exposed to them, or at earlier times in places where war was infrequent, though not impossible, the whole community did not live in a fortress, nor was it thought necessary for the fighting men to take shelter; they met their enemies in the field, while their women were in the maiden castle.

It almost might seem that this use of the Canna fort suggested the romantic legend

about it; and yet both stories may be true. The legend, so far as I can learn, is not in print, and I owe it the Rev. R. L. Ritchie, of Creich.

Clan-Ranald, who still claims to be chief of the Clan Donald, and in old days was lord of this and many other islands, had a long-standing feud with Macleod of Macleod. Young Macleod from Skye once being storm-stayed at Canna, met the heiress of Clan-Ranald. The young people became lovers before they learnt that they were hereditary enemies. The news of their attachment was carried to old Clan-Ranald in Uist, who thereupon set sail in his galley for Canna, to capture the audacious lover. He was disappointed. On seeing a sail on the horizon, young Macleod had known it for his enemy's ship, and promptly taken flight. But the lady remained, and her father, thinking to secure her, gave orders to repair the old castle, and placed her in it, guarded by his men. One stormy night Macleod came back in a little boat, and landed in the bay nearest the rock. The storm had put the warders off their guard, and he was able to get near enough to sing under her window some of the favourite songs she would know. To his surprise, before his singing was ended, the young lady had knotted the bed-curtains together, and, making a rope, slid down the steep side of the rock, where, from its very perilousness, no guard was set. And so the lovers fled together, and for ever, "over the sea to Skye."



Some Old Ulster Towns.

BY W. J. FENNELL, M.R.I.A.

III. DOWNPATRICK.

DOWNPATRICK, the capital of the beautiful county of Down, on the east coast of Ulster, has all the appearance of a well-built, prosperous town, blessed with a good market trade; and twice a year it gains the additional importance of an assize town, which

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function of the law is so dear to the heart of an Irishman.

Downpatrick is also the happy possessor of a cathedral, a court-house, a convent, a county gaol, a workhouse, and a lunatic asylum; yet, notwithstanding the refining influences of such advanced civilization, there are the usual Ulster distinctions of creeds, carrying enlightenment and love on the one side, and intolerance and distrust on the other; but as each side claims to be the sole possessor of the enlightenment and the love, the town is seldom disturbed by the fierce conflicts that periodically sweep down on some of the more fervid districts of Ulster.

The natural formation of the site of Downpatrick, surrounded by a circle of hills on three sides, and the low-lying inches of the River Quoile on the fourth side, gives the town a strikingly picturesque appearance from any point by which it is entered; while as a sentinel over all rises, on one of its hills, the Cathedral Church of St. Patrick, awakening in a moment the memories of its past. This cathedral once formed a portion of the church of a Benedictine monastery.

It is into these shadowy memories that the antiquary would like to penetrate, and to enter into their world of romance; for, while some portions of their history are well authenticated, there are relics existing connected with that early time in Ireland whose history, we deeply regret, must ever be one of shadows.

From an archaeological and an ecclesiastical point of view, Downpatrick, as one of the earliest fields of labour of St. Patrick, as well as his last resting-place, is of great interest, and these events rendered it a cherished Mecca from the fifth to the twentieth century.

Close to Downpatrick is a townland known as Ballintogher, in the parish of Saul (from *Sabhab*, a barn), possibly a nickname for the humble church erected there. It was somewhere about this spot that St. Patrick landed after his escape from captivity on Slemish, in Antrim. He founded the first Christian church in Ireland at Saul, and from it commenced the mission of the "Early Church of Ireland," whose power swept over England and through France, Switzerland, and on to Italy.

That St. Patrick dearly loved his starting-point and Downpatrick must have been but natural to the man. The beauty of the wooded banks of the winding Quoile, the sunny hills of Down, the purple of the distant range of the Mourne Mountains, make one of those dreamy pictures of Ireland that became sacred to the early Fathers. In those days a forest covered all the hills, which are now cultivated homesteads; but the splendours of Nature's pictures still remain as striking as when the eyes of St. Patrick first beheld them in the land of his adoption.

The material relics of that distant time at Saul have all vanished—even the foundations of his first church, to which he at last returned, wishing to die where his work commenced.

From Saul, St. Patrick soon advanced westward to Downpatrick, where he found the great stronghold of a pagan chief. It still exists—an enormous conical rath, with outlying protective ramparts of earth, in the low-lying fields on the north side of the town, but in those times little better than marshy swamps, and passable only to those who understood the bearings of the causeway leading to it, so that it had practically the defences of an inland fortification. Even now the ruin of this stronghold impresses one with its importance, and St. Patrick would naturally try to bring its ruler under his spiritual sway before he journeyed on to other triumphs. This great *Dun*, or fort, "is referred to as *Aircealtair* (the habitation of Cellchar) under a date as early as A.M. 4169 (1030 B.C.) in the annals of the Four Masters." In St. Patrick's time it was known as *Dun-leth-glas*, and contracted to *Dun* in everyday use; soon it became "Down," which in after years, with the addition of the patron saint's name, became general in use, and finally was adopted as the name of the town.

If we take the line of hills as forming an arc of a circle on the north, east, and south sides of the town, and the Quoile to constitute the chord on the west side, we gain a fairly accurate idea of the situation. On the extreme north point of this arc of hills stands the cathedral, commanding the town and the valley of the Quoile. It was on this

spot that St. Patrick is said to have founded a church, close to and overlooking the pagan fortress. It is hardly likely that he would have passed on to his field of greater action without first sanctifying this important starting-point. At all events, his immediate followers occupied a church there, and beside it built a lofty round-tower, the precursor of a distinctive form of architecture that became national in its type.

The church vanished under the Norman rule, but its round-tower was left. The Normans had, as Paddy would say, "a respect for the likes of them." Their builders recognised their supremacy, and left them for more advanced and cultured ages to destroy. The church was burned by Edward Bruce in 1316, and rebuilt in 1790. At this date the round-tower was standing, but sadly mutilated. A poorly-executed oil-painting in the church is a record of it, and but for this we should doubt its existence. The restoration of the cathedral took place at a time when little regard was paid to such things, and when the work was finished the round-tower had vanished. No doubt it was very useful as a quarry for the new tower—and what could be more perfect than the square towers of the latter portion of the eighteenth century! Enough to justify the razing of a round-tower! Thus faded the last material glimpse of the early church at Downpatrick; but in the graveyard there is one spot whose sacred charm has never faded—the traditional spot where the patron saint of Ireland was laid to rest. This grave is in about the centre of the graveyard, on the south side of the church, and is doubtless the site of his own primitive church, in which it was said he was buried.

For many years it was the custom of emigrants to take a little mould from this grave as a charm, or a token of the hallowed place, and to carry it with them in their wanderings to the uttermost places of the earth; so that an additional cart-load of earth had to be imported occasionally to maintain the level of what appeared to be a wretched, neglected grave. To remedy this state of affairs the members of the Archaeological Section of the Belfast Naturalists' Field Club took the matter in hand, and had a foundation of concrete put into the grave,

and on it was placed a granite boulder, selected from one of the mountain-sides of the Mourne range, as a memorial, such as might have been adopted in those early days. This stone weighs seven tons, and is unwrought, presenting nothing but the weather-beaten surface, on which is incised the name "Patric" in letters copied from the most ancient Celtic books, with the date of the Saint's death, A.D. 469, and a primitive Irish cross, copied from a slab discovered on the island of Innisclothran, in the Shannon.

Another work of the same club was the collection and the re-erection of the widely-scattered fragments of the High Cross of Downpatrick at the east end of the cathedral grounds. This cross is cut out of coarse granite, and has been badly used; it is much weathered. It presents on its face a sculptured panel of the crucifixion, and on its sides some of the interlacing work of the Celtic period which was so earnestly fostered by St. Patrick's successors.

The Benedictine Monastery of Downpatrick was founded by Sir John De Courcy in 1183, the Norman baron who managed to obtain most of the County of Down for himself. De Courcy appears to have left his mark nearly all round the county, and judging from the belt of castles he built to defend his property he must have had a very lively time of it. Like all men of his time and class, he robbed and murdered, and then sought conciliation and forgiveness by erecting and endowing monastic establishments and churches. In 1186, when he had completed the church at Downpatrick, he had the remains of Saints Clumba and Brigid translated to it under the auspices of Cardinal Vivian, who had come from Rome to witness the ceremony. It is said that the translation was purely a political move of De Courcy's, more so than a pious act, as he wished to impress the conquered people by his piety and benevolence. It is easy to understand how venerated must have been the spot that contained the relics of three such illustrious saints, but all the veneration and love did not prevent contending forces from destroying De Courcy's church. De Courcy married the Lady Affrica, daughter of Godfred the King of Man; and she appears to have been equally energetic in religious works, as she

founded Grey Abbey, not far off from Downpatrick, and placed a contingent of Cistercian monks in it from Holm in Cumberland; it bears the curious dedication "To St. Mary and the Yoke of God." This abbey is the most important relic of a monastic establishment in the county. The Lady Affrica, or her husband, also founded the Cistercian Abbey of Inch, close to Downpatrick; but very little now remains of it, except its chancel, which contains a group of three tall lancet windows. But all these material and saintly precautions did not save Sir John—he was arrested by Hugh De Lacy, and, on the order of King John, imprisoned in the Tower of London; and although liberated after some time, he seems to have had enough of Ireland, and to have kept away from it.

As now restored, the church has become the Cathedral of the Diocese of Down; but on plan it only represents the sanctuary of the old church with a modern square tower and the transepts and nave tacked on to it, while every vestige of the monastic buildings has long since disappeared. The unusually large size of the chancel indicates a church of great dimensions; it must certainly have been the largest church in Ulster; even now it is large and heavy looking, and, from an architectural point of view, not very interesting; but the old foliated capitals of the rather curiously-formed pillars are good and refined pieces of sculpture; these, during some recent improvements, have received a good coat or two of distemper, which is a splendid method of preserving beautiful examples of carved work!

Downpatrick also possessed the following, none of which now remain:

1. "The Priory of St. John, Baptist, belonging to the Crutched Friars, under the rule of St. Augustine, and founded by De Courcy."
2. A Priory of Regular Canons, said to have been founded in 1183 by Malachy O'Morgair. It was near the Cathedral.
3. The Priory of St. Thomas the Martyr, otherwise Toberglorie (*i.e.* Pure Well) or Regular Canons.
4. Franciscan Priory, founded about 1240 by Hugh De Lacy.
5. Nunnery of the Blessed Mary.*

* Belfast Naturalists' Field Club.

The battle flags of the British regiments connected with the county have been hung in this church, and it also contains a monument to one of the Cromwell family.

In the immediate neighbourhood of Downpatrick the antiquary will find much to interest him. He will see many an old castle built by the Normans to protect their stolen property. Not the least interesting is one at Dundrum, about seven miles distant from Downpatrick, but built for the Knights' Templars by De Courcy, who was himself a Templar. This castle has a circular donjon keep surrounded by extensive outworks; it had a turbulent existence until Oliver Cromwell put an end to it in 1652. He will see the ancient church of Raholp, dating from the sixth century, and near it at Struell a cluster of holy wells, formerly resorted to by thousands of the afflicted seeking relief, but now only visited by an occasional tourist. He will also see the remains of an old Cistercian abbey at Inch, which is in sight of the great Dun already mentioned; and from the Stone Age he will find many a rath, and here and there a stone circle, and many a souterrain, those curious stone-built underground places of refuge, with their cunningly-contrived barriers as additional protective measures, all completing a connection of habitations of man during the different periods of his occupation.



The Manorbere Cromlech.



RESIDENT at Manorbere sends the following communication:

"In reference to Mr. J. G. Wood's communication concerning the Manorbere Cromlech, in the August number of the *Antiquary*, it should be stated that, while what he says about the position of the stone and its geological origin may be true, it is open to contention that the capstone would be very likely to be chosen by its erectors, both on account of its position on the hillside, and for the ease with which it could be lowered into its present position.

"The slab is one of four stones which stood

on end leaning up against the hill, side by side, close to one another, with their fronts clear of earth, and held up by nothing but a foot or so of rock and their own great weight. The other three slabs could with ease and with the simplest tools be undermined and laid down in a row beside the cromlech. What more simple than that our rude forefathers should select this slab as being the largest and the most uniform in shape, and lower it down by rough and primitive methods into its present position, its base still resting on the same spot, but in a horizontal instead of a perpendicular direction.

"With regard to the supports of the slab, they are certainly put there by design, and are not in their position by accident. If the slab had fallen, as Mr. Wood suggests, by the action of the weather, at its fall it must have destroyed the comparatively small supports it now rests on, and would probably also have split itself to pieces by the concussion of its enormous weight. If the slab fell by natural causes, why did not Nature also bring down the other three stones in the course of ages by the same process, as they are all in line in the same position and subject to the same disturbances?

"The floor under the slab is flat and hard by artificial means, not in the state it would be if Nature had cleared away the intervening earth by rain and wind. There has been an excavation in the centre of the floor within the last three years, but it has been done quite superficially and without result."



Petra.*

BY AD. MICHAELIS; TRANSLATED BY MARY GURNEY.



NOT a century has elapsed since the first European traveller trod the wondrous soil of the ancient Nabatean city of Petra. The discoverer was the youthful Burchardt, of Basle, who, disguised as an Arab, visited Palestine and Arabia when in the service of the English Society for the exploration of Central Africa.

* From *Deutsche Rundschau*, August, 1905.

He spent the last years of his life in Cairo, writing a careful description of his travels. After his death, in 1817, his papers were brought to Cambridge, and were published there in 1822 by the celebrated traveller and discoverer, Martin William Leake. Europe then read for the first time of Petra, of Burchardt's visit (paid ten years previously), of his impressions of the grandeur of the place, and of the remains he had found of human culture. Eight years later, in 1830, Count Leon de Laborde, in his splendid work on *Arabia Petra*, added illustrations to his description of the rock city. The great work of Roberts followed in 1849, the work of the Duc de Luynes in 1874, the photographs of Wilson in 1891, and then the works of other writers. Interest increasingly centred on the northern portion of the land. Now, however, we welcome a new and important work,* treating of the regions of Ammon, Moab, and Edom, along the great Roman road of Trajan, which crossed these stony deserts from north to south, at last making a long halt in Petra, the capital of the Nabataean State.

From this comprehensive material we propose to dwell on one point only—the account given of the city of Petra.

Petra has a well-secured place in popular representations of the history of art, and the great rock architecture of *el Khasne*, with its distinctive character, is universally recognised; but should we venture to inquire of the reader where Petra lies, and what are its surroundings, the reply might be doubtful! A few indications may, therefore, prove useful. A wide depression (the Wadi-el-Araba) begins from the southern end of the Dead Sea, stretching southwards as far as the northern end of the eastern corner of the Red Sea near Akaba. This broad depression is bounded on the east by the lofty pinnacles of the rocky highlands of Edom. About half-way between the Dead and Red Seas the mountain Hor (connected with Aaron—Jebel Haroun) rises to the height of 4,600 feet. On its east side there is a fall of about 1,800 feet to the mountain valley of Petra,

which is overtopped again further east by the range of hills of Sara (Esch-Scharat). Beyond this a stony desert extends at an average height of 4,000 feet. The name of the mountain Sara is derived from the name of the old Nabataean divinity Dusara, or "Lord of Sara," probably an ancient sun-god, who was worshipped here, as in Egypt, in the obelisk form.

The district of Petra* lies in an enclosed hollow of more than half a mile in length, stretching nearly from north to south, and is bounded right and left by fantastic and precipitous rocks. The enclosure is far from being level, but slopes from north and from south towards a cleft, in which the Musa brook crosses the site. The stream flows to the east through a deep channel (Sik), which, hollowed out of the sandstone range, forms a characteristic entrance to the city; beyond, the brook forces its way through the western heights, and dashes into the Wadi-el-Araba by a wild, impassable fissure. All the outlying streams which gather in the rainy season in the crevices of the mountain ranges, or in the deep fissures of the tableland, unite in the brook, and in the course of centuries have deposited a thick mass of earth and sand on the lower level of land, beneath which the greater part of the city of Petra lies buried. The spade has not yet done its work in clearing away the refuse, and in bringing to light the hidden remains. At the western end only, the great ruin of Pharaoh's palace (Kasr Phar'aun) rises from a narrow base, overtopped by the steep rocks of the Acropolis, exactly over the outflow of the Musa brook, and isolated from the western range of rocks.

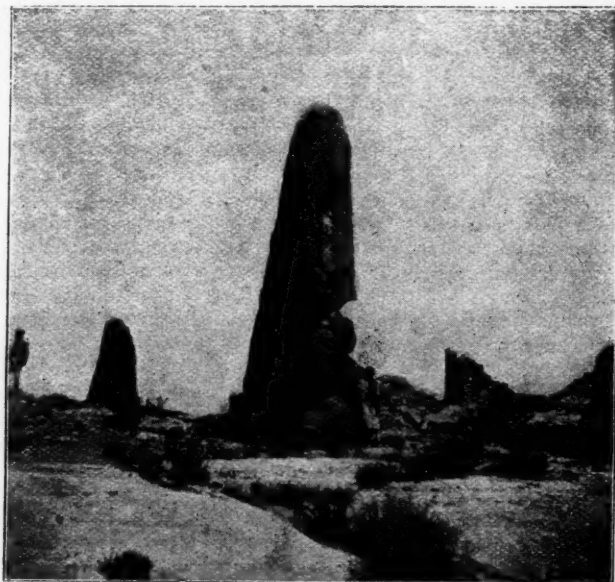
Yet more important than the Acropolis is the so-called Obelisk Mountain (the germ of the foundation of the whole city). It is a rocky height (En-Negr), projecting from the eastern mountain of Esch-Scharat. Situated just above the point where the Musa brook flows out through the rocky gate of the Sik, and commanding the lower ground towards both north and south, the steep rock forms a natural fortress, and is accessible by only one path. Upon the height are the monoliths of Dusara and Allat, 100 feet apart, and rising to the height

* *Die Provincia Arabia*, von R. E. Brunnnow and A. von Domaszewski. Band I.: "Die Römerstrasse," von Madaba über Petra bis El-Akaba. Strassburg: K. Trübner.

* Or Sela; see 2 Kings xiv. 7.

of 20 feet. The distinct remains of a large "high place" bear witness to the bloody worship of these two Nabataean divinities. Two similar sacred places of smaller size on the neighbouring heights, also approached only by one path, further attest the sacredness of this mountain as the abode of the "lord of the heights." The Obelisk mountain affords space for a human settlement of limited area, and, indeed, later on a small fortress of the Crusaders was built on the spot. Domaszewski thinks it probable that the small

Since all trace of the city has well-nigh disappeared, the tombs alone mark its former boundaries. They are rock graves, dug out of the sandstone rock, or hewn in it, and consist of several storeys, gradually rising, as new rows of graves were built over the old. The accumulated strata give some data for assuming the chronological sequence of the graves, whilst further data are derived from the respective position occupied by the graves in the two rock boundaries of the valley. Starting from the Obelisk Mountain, they are seen



MONOLITHS AT PETRA.

(Reproduced by permission of the Palestine Exploration Fund.)

original tribe of Nabataeans dwelt on this height. There is no doubt that their descendants took refuge here in the year 312, when first Athenæus, the General of Antigonos, and afterwards his son Demetrius, seized them, with their families and their treasures. Diodorus thus describes the event: "They were dwelling on a height, which, though not fortified, could be approached by one pathway only." The most ancient Nabataean graves lie at the foot of the mountain, by the side of the river and path.

scattered on one side and the other. The most ancient graves, as already remarked, are below, around the old centre of the city. These have the character of a simple tower, gradually diminishing towards the summit, and are therefore called the Pylon graves, on account of their resemblance to the Egyptian Pylon graves. (The name "tower graves" would be simpler.) A flat façade, with a simple door closed at the top by a *torus*, and surmounted by step-formed battlements, as found in later Assyrian art, cut out of the

rock in low relief—such is the original form of the Nabataean graves, probably imitated from the dwelling-houses, which were built of air-dried bricks. Slight variations follow gradually. For example, the encircling battlements are repeated at a certain distance, so that the tower appears narrower and higher, and may even be characterized as two-storied. The topmost battlements sometimes project, or the tower grave becomes separated from the rock to which its façade seemed attached, and takes the form of a detached tower. The door also (framed in by finely-carved jambs, and covered with an artistically fashioned lintel) is either surmounted by a horizontal cornice or by a gable. These refinements of art belong, however, chiefly to a later period, whilst the old Nabataean primitive form of the grave tower remains the same through all periods of the history of Petra. The frequent occurrence of simpler forms in parts of the western mountain seems to show that the Obelisk Mountain was soon found to allow too narrow a space for the requirements of the city, which gradually spread by the river across the lower ground. Therefore new graves towards the west were required.

It appears that the Nabataeans were unmolested from without during several centuries, whilst they established their fixed dwelling in Petra, making it the centre of their flourishing trade in myrrh and incense, with other products of India and Arabia. The precious wares were brought by sea to Leuke-Kome, a harbour on the west coast of Arabia, and were then laden on camels for the further journey northward, entering Petra through the long tortuous pass of the Sik, so easy of defence; and penetrating further through more open, but yet perilous and circuitous paths, down to Wadi-el-Araba, and further westwards to Gaza, the great Phœnician emporium for the treasures of the East. This brisk trade must have roused the jealousy of the rulers of the Hellenistic States; the provinces had long been an apple of discord between the neighbouring kingdoms of the Ptolomies and the Seleucidæ, and though the Nabataeans nominally retained independent government, yet from the third century we find distinct evidence of Greek influence.

Again, as often happens, where written records are silent, the stones speak. At first, amongst the Nabataean graves, some rare instances of pure Greek forms are intermixed; façades of gabled-crowned temples *in antis*; then follow other façades, some unadorned, and others more richly decorated, the upper part ending in a semicircle, as in Northern Syria and in certain Egyptian buildings. As Greek forms were shown in the decoration of the doors of the turret graves, so, on the other hand, Egyptian design seems to have varied the outlines of these primitive Nabataean graves. The turrets no longer diminish towards the summit, but are crowned with a massive Egyptian gorge. In place of battlements of from four to eight small steps of Assyrian style, we find only two large side-steps at the corners, resting heavily, like bulky *Acroteria*, on the lower building. The towers (changed after the style of stone building) have at the corners (according to the taste of later Greek architecture) pilasters, with a kind of Corinthian capitals, the meagre flat surface being designed for later decoration in colour, one of the especial characteristic peculiarities of the architecture of Petra. And again, as previously, by means of the double circle of battlements, an attempt is made to give height to the grave by the inserting of Ionic architraves over the corner pilaster, marking the end of the lower story, and carrying the wall of the upper floor with the two side-steps and the terminating gorge. Because this form of grave façade was first seen in the southernmost Nabataean region of El Hedschr, called by the Greeks Hegra (the place where the caravans unloaded the products of Jemens), it has been somewhat clumsily named "The type of Hedschr." It might be called the Nabataean-Hellenistic form of grave, marking the introduction of Greek forms, such as capital and architrave, and artistic door ornamentations, into the type of Nabataean graves, with the tendency to erect two storeys. The style becomes more ornate when a series of low pillars supporting the gorge are introduced in the flat wall, and it is completed when the spaces between the pilasters are filled up with reliefs; the analogy of the Doric triglyph frieze, with its metopes, becoming apparent. This

analogy is further confirmed by the well-known graves at Jerusalem. They show, like our graves, corner pilasters, with entablatures, an evident triglyph frieze above, and the same high wall, as an upper story or *attika*. The Nabataean graves also resemble those at Jerusalem in having here and there the façades divided by low pilasters between the corner pillars, another Hellenistic motive.

These last described forms of graves must belong to the period just preceding and just following the Christian era; in El Hedschr inscriptions point to the later period, especially important in the history of Petra. The Nabataeans had taken advantage of the increasing feebleness of the Egyptian and Syrian kingdoms in order, towards the end of the second century, B.C., to form under their own kings a powerful independent State, sharing in the world's trade, extending its power beyond Damascus, and, in the time of Pompey, numbering even Syrian Greeks amongst its subjects.

Hellenism had already taken deep root; Dusara, the sun-god of the Nabataeans, had become confused with the Greek Dionysos; and, at the time of Pompey, a theatre of Dionysos (of which thirty-three ranges of seats still exist) had been cut out of the holy mountain of Dusara, many ancient graves being thereby destroyed on the spot which affection had selected for them. As in all Hellenic cities, the theatre became the centre of city life; illustrated by the fact that the graves of leading people are now to be found in its vicinity. Things remained the same through the whole of the first century of the Roman Empire, Rome exercising authority over the Nabataean princes, but under Trajan; the Governor of Syria, Aulus Cornelius Palma, completely subdued the separate Nabataean kingdom, and in the year 106 A.D., incorporated it into the new province of Arabia. From this period dated the great main road, laid by the energetic Emperor, from Bostra in the Hauran, southwards to Petra, and on wards still further south. This was the first important main road; crossing the entire length of the stony highlands, it was broken here and there by beds of rivers, almost 2,000 feet deep, which it was forced to traverse. The route has been carefully traced out by our travellers from Madeba to Petra,

through the lands of Moab and Edom, as indicated by the ruins of cities, castles, camps (these being especially well preserved near Odruch, eastward of Petra), also of temples and bridges. A second Roman road was constructed at a later date with the accompanying *limes* (or fortified path), here consisting of a row of watch-towers, on the edge of the desert.

In the second century, when Petra had attained celebrity under Roman rule, and when its territory was probably largely extended (the great palace of the Pharaohs, a strong quadrilateral, probably the temple of the "mother of gods," dating from this period), the Nabataean and Hellenized grave-forms continued, but heavy Roman façades protruded beyond them. The unlearned chiefly associate Pompeii with the gay decorations of the time of Nero, and in the popular representations of Petra all the older monuments are cast into the shade by these pretentious and imposing edifices. Nearly all the old motives are employed—the capital of Petra, the Syrian arch, even the pretentious architecture of the two-storied so-called Hedschr grave, crowned by a gable, as in the case of the urn grave, and of the grave of the Governor, Lucius Sextius Florentinus. The gable is frequently surmounted by an *attika*, as is seen on the triumphal arch of Tiberius at Orange, whilst a regular triglyph, with metopes filled up by shields, is generally placed over the doors, and occasionally along the whole façade. Reliefs and statues become more usual, but had been avoided in the early unpictorial art of the Nabataeans. The gables, broken in the middle with a retreating horizontal centre, present an unsatisfactory appearance; this arbitrary form, employed later in the varocco style, occurs also in Asia Minor. The grand decorated façades are often lavishly adorned with various architectural enrichments, and rise several storeys high; varying from the earlier style, they also attain a certain breadth, and with presumptuous obtrusiveness cover large surfaces of rock, terraces being now and then added.

The most important and familiar example of this showy style is *el Khasne* (the treasure-house). Its situation enhances the effect. Whosoever approaches Petra from the east,

following the Musa stream, and penetrating deeper and deeper into the windings of the narrow defile of the Sik, finds his path at last almost in darkness, hemmed in between perpendicular red sandstone walls on either side. Suddenly the way opens before him on the left hand and the right, the light (so long denied) streams from above, and he sees straight before him a colossal temple façade, worked out in stone of roseate tint, of lighter shade than the surrounding rock. It has a

stone urn. This round building occupies the centre of a square court, open in front, the three remaining sides being decorated with half-pillars; it presents the appearance of an encircling portico. The crosswise fronts of the two lateral porticos extend forwards, left and right to the front side; each end above in a half-gable, the other half of which vanishes from sight in the retreating corner of the lateral portico. All the side-walls are lined with sculptures on



THE BOSCOREALE FRESCO.

(Block supplied by courtesy of Professor Michaelis.)

Corinthian portico, with six pillars and three central gable-crowned intercolumniations, leading to a covered entrance-hall, from which three doors conduct to the inner building. The rooms were at one time used for the worship of Isis, to whom, according to all appearances, this temple was dedicated. The most remarkable part is the second story, extending over an *attika*. At the summit of the gable is a round building, with six pillars and rich moulding, the circular roof ending in a capital surmounted by a
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bases; and the frieze and gable are decorated with a rich design of creeping foliage. The whole two-storied building recalls other creations of the Trajan-Hadrian period, as, for example, the triumphal arch of Trajan at Timgad in Africa, or the gate of Hadrian at Athens; but it is quite exceptional to find, as here, that the upper storey, also on a flat roof, forms a complete group of buildings, the signification of which is explained elsewhere.

The celebrated architect, Hittorff, in an

article published in the year 1866, referred to the similarity existing between this upper story and a large Pompeian fresco seen as early as 1835 in a room of the so-called Casa del Laberinto. The latter has in the foreground two projecting ends of porticoes, surmounted by just such a half-gable; the view between shows an enclosed square court, in the midst of which is a round pillared building, with summit as at Petra. The fresco dates from the last century B.C., and the fact that it represents a special kind of building is proved by a similar representation, with still clearer reproduction of the porticos surrounding a court, existing in one of the recently-discovered wall-paintings at Boscoreale, belonging to the same period. Hittorff has pointed out that the same style of building is shown in the so-called Pantheon at Pompeii (a building of the Augustan Age on an older foundation), and also undeniably in the so-called Serapis temple at Pozzuoli. We now know that these were "macella," or markets for victuals, especially for fish, vegetables, and fruit. Varro speaks of the "macellum," with its round building as characteristic. These buildings were scattered over Italy; the first macellum was erected in Rome 180 B.C., and in the year 15 B.C. the Empress Livia earned high praise by erecting a new macellum on the Esquiline. But neither the word nor the thing itself is Roman. The word is Greek (*Μάκελλον*); it is found in earlier inscriptions, and signifies an enclosure, a walled-in spot, and was used in Sparta for the vegetable market. Both the plan and building as we can trace them from remains and from pictorial representations, reveal the well-known attachment of the Greeks to places surrounded by porticoes, the round building being also a favourite form at this late period. Thus the façade of Petra explains two points. In the first place we have evidence (where only probability existed before) that this form of the victual market with central round hall is derived from the East, from whence, after the second Punic War, it was brought into Italy, with other innovations of Greek name—the basilica, the emporium, new plans of houses, with their peristyles, "Oci," "Exedrā," etc.; nay, the whole architecture of Hermogenes was introduced into Italy from Asia Minor. In

the second place, we gain a glimpse of the artificiality of the style of building of the age of Hadrian or the Antonines in placing a vegetable market on the top of a temple, only in order to gain an architectural effect. Who has not observed the late architectural style seen upon the walls of Pompeii, where the most impossible edifices are heaped one on another? And it may also be remembered that the oldest example known to us of such architectural play—the paintings of Apaturos of Alabanda in the Town Hall at Tralles—belongs to Asia Minor—a clear proof of the Eastern origin of this fantastic style.

At the beginning of the third century Petra received the Roman citizenship. Domaszewski remarks that a standstill followed on this elevation, as seen in the cessation of grave building. At the same period the coining of money also ceased suddenly in Petra; under Severus Alexander, from 222 to 235 A.D. These two circumstances must have been connected together, and can be explained, if the importance of Petra did not diminish by gradual loss of power, but by sudden catastrophe. Just at that time (from the year 226) the ascendancy of the new Persian kingdom was accomplished; and even a destructive inroad of the Sassanidae into Petra, as precursors of Severus Alexander's Persian War, does not lie beyond the range of political possibility. The marvellous political ascendancy of Palmyra, occurring at the same period, shows also that the old design of the Arsakidae to divert trade to the Euphrates and the Persian Gulf was attained by the new dynasty. In the midst of its political decline Petra preserved its importance as the religious centre of the Nabataeans. Once a year, as late as the fourth century, the scattered Arabs assembled there for the feast of the "Dusaria," celebrated in honour of the god Dusara, and of his virgin mother, Allat.



Stone Monuments Astronomically Considered.*



WERE it not for his series of papers and articles on British Stone Monuments in the *Proceedings* of the Royal Society and in *Nature*, extending over a number of years, Sir Norman Lockyer's latest work would have come as a great surprise to archæologists. Whilst a committee of the British Association have been endeavouring to ascertain the age of British stone circles by means of archæological excavations, Sir Norman has been considering them astronomically. With regard to date, he appears as yet to have personally made observations at about a dozen circles, or groups of circles, in England; whereas trustworthy excavations conducted on the sites of circles in the same area have been even fewer, of which the writer recalls the following: Stonehenge, excavated by Professor W. Gowland; Arbor Low and the Stripples Stones, by Mr. H. St. George Gray for the British Association; the Sunken Kirk at Swinside, by Mr. C. W. Dymond; and the Fernworthy circle and a few smaller ones by the Dartmoor Exploration Committee. Much therefore remains to be done in both directions before astronomers and antiquaries will agree as to the date of our rude prehistoric stone monuments, obtainable by means of the theodolite and spade respectively. Although it is comparatively easy for astronomers to follow the methods and results derived from archæological excavations, it is difficult for archæologists, with little knowledge of astronomy, to grasp all the computations and deductions set forth in Sir Norman's book. These facts make an impartial criticism difficult.

Instead of the title under which Sir Norman has produced this work, we should have preferred "British Stone Monuments, including Stonehenge, Astronomically Considered." It is rather misleading at first glance to read "Stonehenge" as the heading

to every page bearing an even number. As a matter of fact Stonehenge is only directly treated of in five chapters (sixty-one pages) out of the thirty chapters comprising the book. Not only is Stonehenge astronomically considered, the result of the painstaking researches of Sir Norman and his well-known colleague, the late Mr. Penrose, but a résumé of the archæological excavations conducted by Professor Gowland has been drawn from vol. lviii. of *Archeologia* (together with some of the illustrations). These important and independent investigations, as most of our readers know, produced a coinciding date—viz., circa 1700 B.C. It is the only temple or circle that has yet been dated in accordance with solstitial alignments and the sun's solstitial declination.

Investigations of a similar nature in connection with some of our larger circles are eagerly waited for by archæologist and astronomer alike, but obstacles stand in the way, not the least difficult of which are the obtaining of permission to excavate and the raising of necessary funds. Owners, uninterested, we understand, have recently refused permission for excavations to be conducted in two important British circles—one in the north, one in the south-west. On p. 237 Sir Norman says: "Now that we have a large number of monuments dated, say, *within twenty years of their use*, it is important to bring forward some dates arrived at by archæologists and philologists to compare with those which the astronomical method of inquiry has revealed." The italics are ours.

Sir Norman Lockyer's researches in connection with British stone circles have been a self-imposed task, developed in continuation of his work on the astronomical uses of the Egyptian temples, many of which he proved to be orientated, so that priests in the sanctuary could watch the rising and setting of the sun and stars along the temple axis. His British work, to say the least of it, is extremely ingenious, and from an astronomical point of view may have several recognised laws and facts to support it; but his results certainly demand a higher stage of culture than the prehistoric inhabitants of Britain can have lived in in the late Stone and early Bronze Age. On the other

* *Stonehenge and other British Stone Monuments Astronomically Considered.* By Sir Norman Lockyer, K.C.B., F.R.S. With sixty-five illustrations. London: Macmillan and Co., Ltd., 1906. Demy 8vo. Pp. xii, 340. Price 10s. net.

hand, Sir Norman makes a bold claim in postulating that the Semites built our stone monuments between 2000 and 1200 B.C. He gives the Druids or "astronomer priests" of that period much credit for knowledge, strenuousness, and close application. "To sum up," he says at the end of chapter iii., "the astronomer priests had (1) to watch the time at night by observing a star rising near the north point of the horizon. This star would act as a warner of sunrise at some time of the year. (2) To watch for the rising or setting of other stars in various azimuths, warning sunrise at the other critical times of the May or Solstitial years. (3) To watch the sunrise and sunset. (4) To mark all rising or setting places of the warning stars and sun by sight-lines from the circle." In addition he claims them as advisers to the agricultural community, and as being qualified in medicine and magic.

The undermentioned monuments are dealt with in detail: Stonehenge, Stenness, The Hurlers, Stanton Drew, The Merry Maidens, and Tregaseal Circles, and the Dartmoor Avenues. We note that the famous circles of Avebury and Arbor Low do not find a place in the volume.

The author's theory is that the "astronomer priests" familiar with the Egyptian method began work in Cornwall about 2300 B.C., and that Arcturus was used as a "clock-star" to watch the flow of time during the night at the circles assigned to its observation between the above date and 1420 B.C. Capella he regards as having been observed between 2160 and 1250 B.C. He regards the earlier circles as being constructed in accordance with the requirements of the May Year, and that the Solstitial Year was introduced afterwards. The May sunrise, he asserts, is provided for in all the circles he has surveyed except "The Hurlers" in Cornwall. Of the holed stones, he says they were undoubtedly primarily intended for the purpose of alignment, "sighting-stones to enable an alignment to be easily picked up." He claims that Cornwall has the oldest circles, and that Devon comes second.

The author does not always seem to be confident that his theories and deductions are correct, and he generally qualifies his assertions in case they may not be verified or

established by other observers in the future. He evidently and wisely anticipates a good deal of difference of opinion. Isolated monoliths, chambered mounds, avenues, etc., are found in the immediate vicinity of those circles he describes in detail, and he never seems to fail to find alignments, azimuths, etc., which conform to the observance of certain chosen stars, from which he approximately estimates date. As the author clearly states in one place, it is a case of "running the star home if the dates fall in with the star's precessional change."

We have tried to state Sir Norman's position and results as fairly as possible, but we find it hard to accept his theory. In his collection of speculations there is no real proof of such introduction into Britain of Egyptian astronomical knowledge as he suggests. Archaeology shows reasons against such a theory. The stage of culture revealed by the Stonehenge diggings—where, as in connection with other stone circles, only rude stone implements were found—is not reconcilable with the author's theory of their construction. The pick and spade are surer archaeological tools than the theodolite. The results obtained from calculations relating to a few selected stars have a suspicious appearance. For instance, the archaeologist cannot help being struck by the variety of dates calculated for certain circles of similar type. Moreover, it is impossible to ignore Sir Norman's weakness in some minor points. For instance, he actually brings forward the exploded suggestion of a connection between the Semitic Baal god and the Scandinavian Balder, and apparently still thinks that Beltane has some Semitic associations. We commend to his attention Dr. Murray's remark, *s.v.* "Beltane," in the *New English Dictionary*: "The rubbish about Baal, Bel, Belus, imported into the word from the Old Testament and classical antiquity, is outside the scope of scientific etymology." It is clear that a man may be an eminent astronomer, and yet in regard to another science, philology, be lingering in the twilight of a pre-scientific age.

The paragraphs relating to the Stripples Stones had better have been left unwritten. It is obvious that the author has not been there, but has copied Lukis's description, in

which the recent explorations (British Association) at the circle have revealed imperfections. The diameter of the circle is 146½ feet, and the large monolith, now prostrate, never marked the centre (p. 293). The hole in which the stone stood was discovered in 1905, proving that its original position was 14 feet to the S.S.E. of the true centre of the circle. The "bastions" referred to (p. 292) are stated to be situated on the N.E., N.W., and E. sides. The last has entirely disappeared, owing to the formation of a modern stone wall. The N.W. one should be recorded as W.N.W. Lukis's N.E. "bastion" is difficult to trace on account of recent mutilations in connection with the wall building, but it appears to have been several degrees further towards the N. than Sir Norman estimates.

Where there are so many astronomical problems and details of methods of observation, frequent repetitions are perhaps commendable; but when we are informed at least six times that Colonel D. A. Johnston was Director-General of the Ordnance Survey, repetitions become monotonous and superfluous. The objectionable term "anti-quarian" is repeated more than once on p. 268. Misprints are few, but some have been noted on pp. 45, 63, 88, and 114; "Thurnham" should be "Thurnam" (p. 63); "150 A.D." should be "250 A.D." (p. 114).



The Antiquary's Note-Book.

THE PASSING BELL.

BY THE REV. J. F. WILLIAMS.

THE Sixty-seventh Canon of 1603 enacts that "when any is passing out of this life a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial."

The following note, written in the earliest volume of the registers at Whitchurch, Hamp-

shire, is curious as illustrating the above Canon:

"The 8th of Febr^r Anno dñi 1625.

"Anthonie Knott, Vicar of Whitchurch; having peculiar Jurisdic^o. John Morgen, & Nicholas Cooper, Churchwardens of y^e same; doe wish health, & peace in Christ, to all thinhabitants thereof. Because divers disorders, & unruly behaviour hath (of long tyme) been used in our Church, (it being y^e howse of God,) where (according to y^e Apl^s doctrin) all things ought to be done decently & in good order; And y^t there hath been (wth some) neyther respect of persons, nor place: not withstanding it pleaseth God (next under him, & y^e King,) to give unto y^e Minister, both y^e possession of y^e Church, and there wth y^e principall & Cheefe govenment of y^e same; the late Canons ratifying, and strengthening our Authoritie therein. We have (therefore) thought good, because of disordered, unseasonable, and unreasonable ringing; entring & ruining into our Church wthout our leave, allowance, or appointment; cleane contrarie to law, Canons, and Civill maners. For y^e redresse thereof, and avoyding brawles, & Contentions w^{ch} might still grow, and aryse upon such rash attempts, and needlesse occasions; and for y^e good, & benefitt of y^e Church; (seeing y^t hetherto no benefitt or comoditie doeth aryse unto y^e same from thence). Wee doe sett downe, order, & appoint as followeth.

"First, that whosoever from hence forward, shall have any friend, (as father, or Mother: husband, or wyfe: brother, or sister: or any other) depart this life; that, before they goe to hyre Ringers, they shall first repaire, & come, eyther to y^e Vicar, or Churchwardens, to agree with us, & to hyre the bells of us; because neyther the Ringers, nor any other, have anything to doe with the bells, knells, or ringing wthout our leave: And y^e hyre of y^e bells shalbe first payd, before they begin to ring; least we should be ill dealt wth afterward, as we have been heretofore by some.

"The Canons do alow but three short peales, for y^e best sort of men; not, that every one shall, (or must) have three, for they are mistaken that take it so: for the best, shall have but three, and they short

ones too: And for those three, they shall pay unto us Three shillings before hand, towards the Church and bells. The second sort, w^{ch} will not, (or canot) reach to so high a rate, shall have the Great bell alone; and for that, they shall pay vj^d or ell^s be content with a lesser bell, paying the Clark his fee. Yett, if any good, and able man, doeth (by his will) give more then that first rate, to the Church; then the same first shalbe remitted.

"In witnesse whereof, we have hereunto put our hands, geven y^e day and yeare above written.

"ANT: KNOTT.
Vicar.

JOHN MORGEN:
NYCHOLAS COOPER;
Churchwardens."



At the Sign of the Owl.



THE *Jewish Quarterly Review* for July contained an interesting discussion of the question as to whether there is such a thing as a specific Jewish art of MSS. illumination, or whether the illuminations found in Hebrew MSS. are all severally to be grouped with the styles of non-Jewish

illuminations as exemplified in the different countries of Europe and elsewhere? Students and collectors interested in the question may like to note that an article, supplementary to some extent to the discussion, on "Hebrew Illuminated MSS.," by the Rev. G. Margoliouth, appeared in the *Jewish World* of August 31. The paper was illustrated by reproductions from Spanish and German Haggadahs of the fourteenth and sixteenth centuries, and from other French, German, Italian, and Spanish MSS. of the thirteenth, fourteenth, and fifteenth centuries.

From statements prepared by Mr. G. K. Fortescue, Keeper of Printed Books, and Mr. George F. Warner, D.Litt., Keeper of Manuscripts, it appears that in the course of

last year the British Museum acquired ninety English and Scotch books printed before the year 1640, and forty-two foreign Incunabula, whilst the additions made to the collection of manuscripts and documents numbered 728. The books included a copy of the second edition of Sir Philip Sidney's *The Countess of Pembroke's Arcadia*, London, 1593. The first edition, 1590, and the third, 1598, were already in the library. For this second edition the emblematical title-page used in later editions and in other books was designed. *The Art of Tonnage and Poundage*, London, 1702, is considered a valuable acquisition on account of its having the Arms of Queen Anne on the binding. No example of a binding bearing those Arms had hitherto been in the Museum. This completes the collection of English Royal armorial bindings from Henry VIII. to the present time.

The second volume of the *Index to Book Prices Current*, covering the second ten years' volumes, from 1897-1906, is nearly ready for issue. It will present a key to the last decade of the book sales on the same plan as the first volume, but will contain several additional features. The total number of entries will be greatly increased. To the anonyms and pseudonyms the real names of authors will be added. Sub-indexes of illustrators of books and of Americana are given, and editors and translators will also be indexed.

The *Times* of September 5 announced that Lord Amherst of Hackney has decided to sell the finer portion of his magnificent library at Didlington Hall. The gems of this fine collection are to be sold by private treaty through Mr. Bernard Quaritch, of Piccadilly. The journal mentions especially the splendid series of Caxtons, of which there are seventeen, out of which no less than eleven are perfect. The series is estimated to be worth more than £30,000. A long list of rare early printed books from the presses of England, Germany, Holland, and Italy, as well as of early gardening books, fine illuminated manuscripts, and beautiful specimens of binding, which are to be included in the sale, is also given.

A remarkable manuscript, written by Constantin de Renneville on a book which he was able to secure while imprisoned in the Bastille, has recently been sold for 75 guineas by Mr. Tregaskis, the well-known bookseller, of the Caxton Head, High Holborn. Altogether, there are 228 pages containing prison poems. The prisoner manufactured ink with a mixture of soot, wine, and bone, and proceeded to fill his precious acquisition with poems, and an occasional bit of prose, mainly autobiographical. He gave it the general title of *Olia Bastiliaca*, and utilized every available inch between the lines and in the margins for his literary recreations, which he wrote in a neat and quite legible hand. Among the poems written there is one entitled, "A Vision or Caprice," which recorded the events of his prison life, with moral reflections thereon. The metre is the same as that of "La Henriade," and it is stated that Voltaire founded one of the songs of "La Henriade" upon it. The volume is in the original binding of French calf, and a crowned "L" in a circle on page 3 proved it to have at one time formed part of the library of Louis XV.

The late Mr. Samuel Timmins, F.S.A., of Birmingham, who was well known as a book-lover and collector, brought together materials for a Life of John Baskerville, the famous printer. These were given by his literary executors to Mr. R. K. Dent, Librarian of the Aston Manor Free Library, and in collaboration with him Mr. Ralph Straus has written a memoir of Baskerville, which will shortly be published by the Cambridge University Press, in demy quarto, at the price of one guinea net. Mr. Straus has added a bibliography, which should be an important feature of the work. Subscribers' names (which will be printed in the book) should be sent to Mr. Straus, 58, Bassett Road, North Kensington, W.

Among the books announced for autumn publication by Messrs. Cassell is one on the old engravers of England in their relation to contemporary life and art, by Mr. Malcolm C. Salaman. The book aims at presenting in biographical form, and without technicalities, a concise survey of the three leading

methods of copper-plate engraving as they interpreted the life and art of England during the seventeenth and eighteenth centuries. A bibliography of engraving in England is added for the benefit of students, and the book will contain forty-eight full-page illustrations representing the leading English masters of this art.

In an interesting little booklet, the London County Council give the history of the well-known house in Fleet Street, No. 17, the quaint façade of which bore for so many years the preposterous statement that it was "the old palace of Henry VIII. and Cardinal Wolsey." In a list of possessions of the Knights of St. John, dated 1539-1540, an entry occurs of a house called "The Haude," which was on this site. In 1610 mention is made of the erection of a new building, over the Inner Temple Gate, as being part of a house belonging to one John Bennett, and known as "The Prince's Arms." It would appear that the famous first-floor room of the house, with its elaborate ceiling and carvings, was used as the council-room of the Duchy of Cornwall during the lifetime of Prince Henry, eldest son of James I. The pamphlet shows by reproduction of old pictures that the restoration of the house has brought back many beautiful features which had been spoiled or hidden behind later additions.

At the end of August the Historical Manuscripts Commission published a volume dealing with the manuscripts of the Earl of Verulam, preserved at Gorhambury. It contains a description of a tour in Wales in 1769, by Viscount Grimston, which gives interesting glimpses of Church life in Wales at that date. Here is one example: "From Carmarthen the party passed over the hills into Cardiganshire, and were entertained by Mr. Owen Brigstocke at Blaenpant. On Sunday (September 17, 1769) they attended a Welsh church, found the congregation remarkably attentive, and the psalms well sung." The church was that of Llandugwydd, in quite a rural district, where there is not even a village. Another interesting item in the volume is the narrative by Sir Edward Grimston of his escape from the Bastille, in which he was confined for nineteen months.

The story bears date 1558, and the manner of telling is very vivid and realistic. It details what has come to be the conventional tale of the filing of iron bars—"I was xxi. days filing"—and the cutting of sheets and curtains to make a rope: "When this was done and ready, I did take out the other bars of the window and laid them down softly upon the ground, and then did make fast the one end of my sheets and curtain to one other bar of the window, and so put them out of the window, and did shut it close, and stayed half an hour to see whether they [his jailers] did sleep soundly.

"In this time (praying to God to assist and help me), I opened the window and put myself forth, and, by a device that I had before made, did draw the window as close as it was before. So, descending by my sheets into the ditch (after I had given God thanks), I looked for my things that I had before put out. I found my boots and wallet, but my gown taken away, which put me in great fear and agony."

Fortunately, after many adventures by flood and field, Sir Edward found his way back to England and died, as the hero of romance should, in peace and tranquillity, and at a great age.

Here are some quaint details of the expenses incurred at the funeral of Sir Samuel Grimston in 1700:

" 2,000 large bullion nayles for Sir Samuel's coffin; 3 pair large embossed handles; a coat-of-arms and inscription, all gilt with gold ...	£3	0	0
A velvet lid and plumes [of] feathers on the body, and a rayle covered with velvet and plumes of feathers round the body	1	10	0
A velvet pall the whole time	1	10	0
For ye use of candlesticks and sconces ...	1	0	0
Two men to hang the house in mourning, etc., 9 days at 2s. 6d. per day each ...	2	5	0."

A page in the seventeenth century seems to have been a somewhat expensive luxury. "In the accounts between 1682 and 1685," says the editor of the volume, Mr. W. J.

Hardy, F.S.A., "we find that 15s. was paid to his master for a month's teaching; 6d. for his spurs; 17s. for his coat; £1 11s. 6d. for a fiddle and case for him, and 1s. for his music-book. Cutting his hair cost 6d.; his silk waistcoat cost 13s.; his hat 8s. 6d.; his gloves 2s. 6d.; his shoulder-knot and hatbands 4s. 8d.; lace for his hat 5s.; his shoes 3s. 8d.; his sword 5s.; his belt 3s.; his peruke 16s.; cleaning and blacking his sword 1s., and so forth."

Mr. Alfred Kingston, author of *East Anglia and the Great Civil War*, is writing a *History of Royston, Hertfordshire*, which, as the seat of a monastery, as the country home of King James I., and on account of its connection at various periods with the general current of English history, has some claims to a place among the lesser historic towns of England. The volume will contain a biographical section devoted to Royston worthies, with portraits, plans, and illustrations, and will be published shortly by Mr. Elliot Stock in conjunction with Messrs. Warren, of Royston, Herts.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

WE have received Vol. XXXI. of the *Transactions of the Birmingham Archaeological Society*. An illustrated record of the Society's excursions in 1905, written by Mr. J. A. Cossins, includes an account of the very interesting church at Wootton Waven, Warwickshire, which contains important parts of the pre-Conquest church, founded, probably, by the Saxon Wagen, from whose name Waven is derived. There are also three papers. Mr. Benjamin Walker contributes a careful study of "The Hundreds of Warwickshire," in which he modifies slightly some of the conclusions as to boundaries stated in his articles in the *Antiquary* for May and June, 1903. Mr. J. Humphreys sends a readable paper, with several illustrations, on "The Habingtons of Hindlip and the Gunpowder Plot"; and a well-illustrated and very interesting article on "The Evolution of Church Chancels" is supplied by Mr. R. H. Murray. Altogether, this is a capital volume.

Vol. XIX. of the *Surrey Archaeological Collections* contains reports of the Society's proceedings from

March, 1904, to September, 1905, six papers, and eight shorter notes. The longest paper is the continuation of "The Lay Subsidy Assessments for the County of Surrey in 1593 or 1594," transcribed from the originals in the Public Record Office by Mr. Ridley Bax. They cover the hundreds of Wallington; Tandridge and Reigate; and Woking, Blackheath and Wotton, Godley, Godalming, and Farnham. Mr. Ralph Nevill writes on "The Corporation of Godalming," and gives many interesting details from the borough accounts. The paper is illustrated by two views of the old market house, one from a painting and the other from a very poor engraving in the *Gentleman's Magazine* of September, 1814, and is supplemented by an Appendix containing much useful documentary and other matter. Mr. E. W. Swanton sends a "Note on a Late Celtic Burial-ground recently discovered at Haslemere," with plates of the pottery, worked flints, and burial-urn found in 1903, and a plate of late Celtic pottery found on an adjoining site last year. The other papers are an illustrated account of "Roman Coins from Croydon" (Constantius II., Constans, Magnentius, and Gallus), by Mr. G. F. Hill; "Ashted and the de Mara Chantry," by Mr. H. E. Malden; and the continuation of the "Wandsworth Churchwardens' Accounts from 1603 to 1620," by Mr. C. T. Davis. Among the "Notes" are a list of Surrey taverns in 1636; jottings on the monument to Chief Justice Foster in Egham Church, with a good plate; and the "'Rack Close,' Guildford." The volume, like its predecessors, is well indexed.



The *Transactions of the Thoroton Society*, Vol. IX., contains an account of the two summer excursions of 1905, with some of the papers read on those occasions, and a supplement of four other papers. The latter include a study of some importance and of much interest to heralds on the disputed question of the proper "Arms, Crest, and Motto of the City of Nottingham," by Mr. George Fellows; an interesting account of the life and gallant doings of "Sir Nesbit Willoughby, Admiral of the Blue" (1777-1848), by Lady Middleton; an illustrated account of "Plumtree Church," by the Rev. A. du Boulay Hill; and a short paper on "The Endowment of Worksop Priory," by Mr. Cornelius Brown, illustrated by an excellent photographic reproduction of the charter by which William de Lovetot endowed the Priory in the reign of Henry I. This charter is a fine example of early mediæval chirography. The accounts of the Society's excursions are by no means the least interesting parts of the volume. The first was to Scrooby, Bawtry, Tickhill, and Roche Abbey. A good paper is printed on Scrooby by Mr. R. Mellors, who summarizes historical references and associations from Domesday Book to the time of the Pilgrim Fathers, with whose exodus Scrooby was so closely associated. Other descriptive papers are by Mr. W. Stevenson, Rev. J. Standish, and Mr. G. Fellows. The second excursion was to Holme, South Searle, and South and North Collingham, and the accompanying papers are by Mr. T. M. Blagg and Rev. A. du Boulay Hill. The volume, which is illustrated by nineteen capital photographic plates, does the Nottingham Society much credit.

VOL. II.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

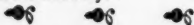
THE annual meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION was held at Carmarthen, August 13 to 17. In the evening of the 13th, Monday, a conversazione was held in the Assembly Rooms, at which the Mayor and Mayoress of Carmarthen (Mr. and Mrs. H. E. Blagdon Richards) welcomed the members. Subsequently the president-elect, Sir John Williams, Bart, M.D., delivered his presidential address, in which he dealt with the antiquity of Llanstephan, and gave some interesting information concerning the old castle and church. On Tuesday, the 14th, the members assembled in Guildhall Square and proceeded in carriages to inspect the Roman altar and sculptured base font stone taken from St. John's Church, Carmarthen, in 1830, at Ystrad House. Llanstephan Church and Castle were next visited. After luncheon the pilgrimage was continued as far as Llanfihangel-Abercowin, where the ruins of the old Pilgrim Church were viewed, and a paper read by the Rev. W. Davies. At the evening meeting a paper was read by Professor J. E. Lloyd on "Carmarthen in Norman Times." On Wednesday, the 15th, the places visited (in bad weather) included the church at Banc-y-beili, with a Norman chancel arch, Llanddowor (the church and pilgrim stones), Cwmbrwyn, where traces of a Roman settlement are now being excavated, and where Mr. John Ward gave an account of the discoveries made, Eglwys Cymin, Parc-y-Ceryg Sanctaidd, Llandawke, and Laugharne Castle and Church (with Celtic cross). Thursday's proceedings opened with a visit to St. Peter's Church, Carmarthen, where Mr. T. E. Brigstocke read a paper on the ancient edifice, which is one of the greatest historical treasures of the town. He pointed out the features of interest, including the tomb of Sir Rhys ap Thomas and Dame Eva, his second wife, which was originally in the monastery of the Grey Friars in Llammas Street, and was removed therefrom some 350 years ago to the chancel of the church. Mr. Brigstocke also raised a point of interest as to the plain architecture of a church of such dimensions and importance, suggesting that, possibly, it included the remains of a still earlier edifice. The party also inspected the Roman domestic altar and other curious stones, described by Mr. W. Spurrell, in the Vicarage garden; the castle, where a paper by Mrs. Armitage was read; and various other antiquities of the town. The afternoon's excursion included visits to Llanishmael Church, described by the Rev. G. E. Evans; Llansaint Church, also described by Mr. Evans; and Kidwelly, where Colonel Morgan lectured on the castle, and the Mayor received the party and exhibited the ancient silver maces of the borough, ancient charters, halberds, seals, etc. At the evening meeting Principal Rhys gave an address upon the various inscribed stones visited during the meetings of the association in West Wales. Referring to the recent discovery made by the Rev. George Eyre Evans, Aberystwyth, of an inscribed stone inserted upside down in the wall of Llansaint Church, which had hitherto been covered with ivy, the lecturer said that the lettering, CIMESETLI AVICAT, seemed to imply a place or monument to "a man of ransomed life," son of Avi Caton—that is, one admired as a warrior. On Friday, the 17th, the members divided

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themselves into two parties—one, the larger, went to Whitland, where an address on the old abbey was given by Mr. E. Laws, and Mr. E. Phillimore spoke, and thence to Parcan, Gwarmacwydd (where an ogham stone was seen), and Mandyssilio, where the three ancient stones built into the south wall of the church were viewed with great interest. The other party went to Clawdd Mawr to see the ancient earth-works, the dyke and ditch one and a half miles long, and the remains of the cromlech on Nantyclawdd Farm. In the evening Professor Anwyl read a paper on "Early Settlers in Carmarthenshire," while the Rev. M. H. Jones, Carmarthen, gave an equally interesting address upon "The Demetian Dialect of Carmarthenshire."



The autumn meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY was held in the Selsey peninsula on September 6, when seven ancient churches and two historic towers were visited under the guidance of Mr. P. M. Johnston. The churches inspected were those at Rumboldswyke, where the whole shell of the fabric is pre-Conquest in date; North Mundham, with an enormous font, large enough for the total immersion of an adult, and beautiful Early English arcades (of fine Caen stonework) to the nave aisles; Sidlesham, Earnley, East and West Wittering, and Appledram. At Sidlesham the font is a perfect and unrestored example of Early English work. It has a square Sussex marble bowl, the sides being carved with fleur-de-lis (in allusion to the Blessed Virgin, patroness of the church), while the bowl rests upon angle-shafts of Sussex marble, having well-moulded capitals and bases of Caen stone. It stands upon its original steps, and has evidently never been moved from its ancient position. "We have," said Mr. Johnston, "many late twelfth and early thirteenth century fonts of this type in Sussex. They are so numerous and bear such a close resemblance to one another as to make one suspect the existence of a 'font factory' in connection with the Petworth quarries." At West Wittering Mr. Johnston pointed out two very interesting tombs of late character (about 1545) to members of the Earnley family. The county of Sussex, he explained, is justly famous for its Gothic altar-tombs; they may be said to start from about 1450, and to continue down to, or even after, the reign of Queen Mary. They made a most valuable comparative study, and without putting them in any precise order of date or locality, he arranged them as follows: at Arundel, Singleton, Trotton, Horsham, Chichester Cathedral, Petworth, Wiston, Isfield, Kingston, Sompston, Selmeston, Hurstmonceux, Racton, West Wittering, Selsey, Rustington, Clapham, Boxgrove, Broadwater, Warminghurst, and Firle. The towers visited were Cockham, the last relic of the episcopal palace built by Bishop Sherborne (1508-1538), and Ryman's tower at Appledram. The date usually assigned to the latter is the second half of the fifteenth century.



On August 30 the EAST HERTS ARCHÆOLOGICAL SOCIETY and the ST. ALBANS AND HERTS ARCHÆOLOGICAL SOCIETY made a joint excursion in the Stevenage and Little Wymondley district. The first

place visited was Danesfield and Tumulus, Wotton, the former supposed to have been the site of a battle—the tumulus has never been examined. Thence the party went to the Six Hills, Stevenage. These are conical mounds with flat tops, nearly uniform in size, situated on the Roman road known as the Via Alba, and anciently termed Six Boroughs. They are presumably sepulchral and of the Roman era, but no proper investigation has ever been made of them. Tradition assigns their origin to the Evil One, each hill representing a spadeful of earth taken from a wood at the south end of the town. A seventh was to have been made, when dawn broke and the work was abandoned. Mr. H. C. Andrews described the Hills, and stated what has been conjectured as to their origin. At Stevenage also the Guild of Literature and Art Houses were next visited, and their history was told by Mr. W. Frampton Andrews. After lunch at Sishes, a visit was paid to Chells, a manor-house of the Elizabethan period, now a farm, and mentioned in Domesday as Scelve. Mr. G. Aylott described its architectural features. Stevenage Church was next inspected, and a paper on the fabric was read by Mr. Walter Millard. The chief features of interest are the Trans-Norman font, miserere stalls, the remains of screen utilized for reredos, a priest's brass, and a curious effigy of lady and sons. The tower walls are unusually massive, and the belfry stairs are of hewn oak logs. From the church the party proceeded to Conduit Head, Wymondley Priory, recently repaired; Little Wymondley Church, where Mr. W. H. Fox read some notes on the fabric; and Wymondley Bury, an Elizabethan house, brick-faced in the last century, standing upon the site of what was probably the fortified manor-house of the Argenteins and Alingtons. A wide and deep moat surrounds the site, there is a columbarium in the grounds, and a field adjoining is known as the Tiltyard. In the grounds stands the celebrated chestnut-tree, 14 yards in circumference, illustrated in Gilpin's *Forest Scenery* in 1789, stated to be mentioned in Domesday Book; but this is erroneous. Local tradition assigns its planting to Julius Cæsar to mark the extent of his first invasion of Britain. Its age is not determinable, but experts place it between 600 and 800 years. An account of the manor and its owners was given by Mr. W. H. Fox, F.S.A., who, with Mrs. Fox, hospitably entertained the visitors.



The YORKSHIRE ARCHÆOLOGICAL SOCIETY on August 23 had an excursion to Swine, Skirlaugh, and Burton Constable. At Swine Mr. Bilson acted as guide, and after Mr. Crossley had given a brief sketch of the history of the parish, Mr. Bilson described the architectural features of the church. A priory was founded at Swine in honour of the Virgin before the reign of King Stephen for a prioress and fourteen or fifteen nuns of the Cistercian Order. In early times there were male inmates as well as nuns, but at the time of the dissolution of the house there were only nuns. A feature of the church is the series of remarkably fine monuments of the Hilton family. The earliest of the series is the tomb in the wall of the south side, upon which lie the mutilated effigies of a knight and his lady. The knight wears a tight surcoat with chain hauberk beneath, horizontal

sword-belt, and an acutely-pointed bassinet with camail. The lady's effigy shows an elaborate head-dress. The other knightly effigies are in an excellent state of preservation, the workmanship being excellent. With the exception of two of the monuments, which are of stone, the others have been fashioned in alabaster, and are probably among the earliest examples of the use of alabaster in this part of the country. From Swine the party drove to Skirlaugh, where they were welcomed by the vicar, the Rev. W. Phillips. Here the church is an unpretentious-looking building, severely plain, and it is probably one of the best examples on a small scale of Yorkshire church architecture at the commencement of the fifteenth century. Mr. Bilson again acted as guide, and mentioned that the church presented no archaeological problems. It was a structure of one date, the builder being Walter Skirlaw. After lunch the party drove to Burton Constable, where they were shown over the historic hall of Major Chichester Constable. The building has been frequently described. It is now undergoing renovation, great care being exercised not to mar any of its architectural features. The visitors admired the rich-coloured tapestries and the many other beauties contained in the house, which is perhaps one of the most interesting reminders of a bygone age in this part of Yorkshire.

A meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE was held on August 29 in the Castle, Newcastle, Mr. Crawford Hodgson being in the chair. Dr. Allison presented to the society's museum a "humeler" acquired by him at Irthington during the recent Roman Wall pilgrimage, and read notes showing its use in connection with the treatment of corn. Mr. H. E. Taylor, of Whickham, exhibited a large number of fine knitting sheaths from his collection. Mr. O. J. Charlton exhibited a grant by the Priory of Hexham in 1448 and an impression of the Syon Convent seal, and read notes on both objects. Dr. Haverfield, F.S.A., read some "Notes on the Mural Problems." The vallum, he said, was not in any sense a wall, and could not be regarded as a defensive work. There was literary evidence of two buildings of a wall by Hadrian and Severus, and from the archaeological evidence it seemed to him necessary to transfer the stone wall, which they used to attribute to Hadrian, to Severus, and to substitute for the wall of Hadrian a turf wall, which was not known before. He put that forward as a working hypothesis of the problem of the wall, to be either refuted or confirmed by actual demonstrations and investigation.—Mr. Gibson, Hexham, was of opinion that there was not a shadow of proof of any turf wall.—Dr. Haverfield was thanked for his interesting notes. A paper by Mr. Richard Welford on "Art and Archaeology: the Three Richardsons," was read in the absence of the writer by Mr. R. Oliver Heslop, M.A.

The SUNDERLAND ANTIQUARIAN SOCIETY paid a visit to Holy Island on August 22. Mr. Benjamin Morton read a paper descriptive of the history of the Saxon and Norman churches, and this was followed by discussion. The party then visited the parish

church, being conducted over it by the vicar, who also showed the old Communion cups and parish register. On leaving the church the vicar pointed out a peculiar stone standing between the chancel and priory, locally known as the "Retting Stone." A curious practice from time immemorial has been adopted by those married in the parish church. Immediately after the service the bride is asked to jump over the stone, which is about 2 feet square. If she does so without touching it, it augurs well for her future happiness. Should she, however, touch it, it is considered unlucky. Some of the young ladies present successfully accomplished the task, but those of more mature years hesitated to try the experiment.

The members of the EAST RIDING ANTIQUARIAN SOCIETY on August 27 visited Horkstow, Saxby, Bonley, Worlaby, and Elsham. By permission of Mr. Calthorpe of Horkstow Hall, the party had an opportunity of seeing the famous Roman pavement, which is supposed to have formed the floor of a villa or pavilion of an officer of the highest rank in the Roman army 1,600 years ago. It was accidentally discovered in 1797 by Mr. Fowler of Horkstow while some workmen were digging the foundations of a stone fence. Since that time it has suffered a good deal at the hands of thoughtless people, who fancied there was some special virtue in the stones. In fact, it has been found necessary to protect it by a covering of turf, and it is only on special occasions that visitors are permitted to see it. The only feature of Horkstow Church calling for notice is the chancel, which is approached by a flight of nine steps. Worlaby Church, which was restored about thirty years ago by the late Sir John Astley, was described briefly by the vicar, the Rev. A. H. Lamb. It is an example of "restored" Saxon, which is not altogether pleasing in the eyes of the archaeologist. After a pleasant walk through the beautiful gardens of Elsham, a visit was paid to the parish church, and afterwards to the vicarage, where the party were entertained by the vicar and his wife, Mr. and Mrs. Lewthwaite. Here they had one of the finest views in Lincolnshire from the vicarage garden.

The annual meeting of the DORSET NATURAL HISTORY AND ANTIQUARIAN FIELD CLUB was held on August 27 at Frome. The parish church was first visited, and later the party was divided, some going to see the treasures at Knoll House (by kind invitation of Mrs. J. W. Singer), including the splendid collection of English drinking-glasses, etc., while the others went to Messrs. Singer and Sons' art metal works in Cork Street. After luncheon the party drove to Longleat. By the kind permission of Lord Bath the house and grounds were thrown open to the members, and an opportunity was afforded them of seeing the numerous relics and curiosities which the house contains. In the evening, at Frome, a short business meeting was held.

On August 16 the members of the DURHAM AND NORTHUMBERLAND ARCHAEOLOGICAL SOCIETY made an excursion into Cumberland. The weather was decidedly adverse. From Newcastle the party

proceeded to Gilsland, and thence to Birdswald, where the Roman wall and camp were inspected. The next place visited was Lanercost Priory, a building of extreme beauty. It formerly belonged to the Dacres, but the last Dacre died without male issue, and the site of the priory and demesne lands reverted to the Crown, and were some time afterwards purchased by the Earl of Carlisle, to whom they now belong. The priory is beautifully situated on the north side of the valley of the river Irthing. The church consists of a nave, a choir, and transepts, with a central tower at their intersection. The transepts have each an eastern aisle containing two chapels and an additional chapel to the east of them on each side of the choir. The nave has an aisle on the north side only, and consists of four bays, the eastern one being divided from the three western bays by a solid respond some 10 feet in length. The greater portion of the buildings now remaining are of first Pointed architecture of the thirteenth century. The church contains many very beautifully sculptured tombs, one being to Lord Humphrey Dacre, and another to Lord Thomas Dacre. In many respects Lanercost bears a striking resemblance to Brinkburn Priory. The last place visited was Naworth Castle, which consists of two large towers, connected by other buildings, and enclosing a quadrangular court. The hall and other rooms were inspected by the party with considerable interest, the pictures, portraits, ancient armour, and tapestry affording the members of the society unalloyed pleasure. The bedroom, oratory, and library of Lord William Howard, commonly known as "Belted Will," the party were also privileged to visit. The whole of the interior of the castle was destroyed by fire in 1844, but was afterwards restored under Mr. Salvin. Lord William's tower was, however, preserved intact. During the last few years the modern fittings of many of the rooms have been redone, and an addition made to the Castle in the place of a small courtyard occupied by some modern buildings. The object was to gain the conveniences of a modern house by an addition to the ancient building.

On August 25 a number of the members of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY visited Hornby. On arriving at Lancaster the party were joined by the Town Clerk (Mr. T. Cann Hughes) and Mr. J. R. Nuttall, the last-named acting as leader. The party drove by way of Halton, Caton, and Claughton to Hornby. The members were received by Colonel and Mrs. Foster at the castle, and subsequently Colonel Foster conducted the party round the castle, pointing out and explaining many features of interest to antiquaries. There were shown examples of manorial books of Hornby, and a particularly interesting exhibit was an illuminated copy of Whitaker's *Richmondshire*. There were also other books relating to Colonel Charteris, and the famous lawsuit respecting the ownership of Hornby Castle. Each member of the party was presented with a copy of Mr. W. O. Roper's pamphlet on Hornby Castle, with the additions and notes by Rev. Canon Grenside. From the tower of the castle the party had a magnificent view of Lunesdale—a fair and charming landscape.

Subsequently the party were hospitably entertained by Colonel and Mrs. Foster, and were shown various family treasures. Mr. J. R. Faithwaite, of Manchester, a native of Caton, exhibited a large number of family documents, with signatures by Colonel Charteris, Lord Monteagle, and others connected with Hornby Castle. After leaving the castle the party proceeded to the church, where the well-known "loaves and fishes" stones and other relics preserved in the tower were inspected. Some of the members, under the direction of Mr. Faithwaite, visited Claughton, where the earliest dated bell and cross are preserved, and where there is an interesting old hall.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ORIGIN OF THE ANGLO-SAXON RACE: A Study of the Settlement of England and the Tribal Origin of the Old English People. By the late T. W. Shore. Edited by his sons, S. W. and L. E. Shore. London: *Elliot Stock*, 1906. Demy 8vo., pp. viii, 416. Price 9s. net.

The literature relating to the Anglo-Saxons has of recent years been considerably enriched by various valuable volumes and memoirs dealing with the art, architecture, etc., of these early occupiers of this country. The effect of these has been to add enormously to our knowledge of this important people, the time being now past when it is possible to state that "all is known that it is possible to know" of an ancient race. The work before us is a further contribution to the history of the Saxons, and one that has an important bearing upon the early history of England. The late T. W. Shore was well known as a careful and painstaking worker: his methods were most sound, and his conclusions arrived at only after very thorough investigation. His papers on Anglo-Saxon London and its neighbourhood, which are included in this volume, are an example of his work, and were well received when read before the London and Middlesex Archæological Society. Other areas were similarly examined, and, fortunately, the present work was well advanced before the author died—the opinions and facts given being his, whilst his sons have seen it through the press, making only such brief alterations to the MS. as would in all probability have been made by their father.

In "The Origin of the Anglo-Saxon Race" we must not expect to find much bearing upon the conquest of England by these people. What we do find is a detailed and faithful description of the settlement of this country by the conquering tribes. The sites of settlements are discussed, being much more obvious than the sites of battles. The arrangement of the villages is considered, being of greater worth

than the knowledge of the campaigns by which the districts in which they are situated were opened to settlement. To use the author's own words, it is not within the scope of the work "to ascertain the number of conquered British people slain on any occasion, but rather to find the evidence which indicates that some of them must have been spared in parts of the country, and lived side by side with their conquerors, to become in the end blended with them as part of a new race. It is within its scope to show that in various parts of England people of diverse tribes became settled near to each other, in some districts one tribe preponderating, and in some another, a preponderance which has produced ethnological differences that have survived to the present time, and has left differences in dialects that bear witness to diversities in their origin."

Philologically, also, the author is well informed, and does not follow the extreme or rigid rules laid down by some students of place-names. In this direction, as might be expected, much valuable evidence bearing upon the probability of different tribes living side by side is gathered together. A well-known Yorkshire example is quoted: "A chief or headman named Hundeman or Huneman by his neighbours around the Anglo-Saxon place Hundemanebi, now Hunmanby in Yorkshire, may reasonably be considered to have been a Frisian of the Hunni or Hunsing tribe, and the people who settled with him to have been of his family or kindred."

The reviewer, being much more familiar with the Northern counties than with the district in which the author lived, in reading the book paid particular attention to the chapters dealing with "Tribal People in Lincolnshire," "Settlers in Northumbria," etc., and in these it was evident that the author's researches had been thorough and conscientious, and had resulted in much new material being at the service of the student.

Mr. Shore's book demonstrates that the Old English race was formed in this country out of many tribal elements, and that the settlers were known among themselves by tribal names, many of which still survive. The author gives evidence that Frisians of various tribes were perhaps as important, numerically, as either the Jutes, Angles, Saxons, Danes, or Northmen. Reasons are also given for supposing that Saxon settlers were on the East Coast before the withdrawal of the Romans.

In fine, the volume cannot be neglected by any student of early English history, and a word should be said in praise of the way in which the publisher has done his share of the work. There is a very good index.—THOMAS SHEPPARD, F.G.S.

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MEMORIALS OF A WARWICKSHIRE FAMILY. By the Rev. B. G. F. C. W. Boughton-Leigh, M.A. Many illustrations. London: *Henry Frowde*, 1906. Demy 8vo., pp. xvi, 208. Price 10s. net.

It is odd in a volume which Sir H. Gilzean-Reid, in his prefatory note, styles "a valuable contribution to the 'Genealogical Library,'" to find the author on p. 11 remarking that "in a work of this nature one is anxious to avoid genealogies; we therefore pass on to a certain William Pantolf, who" did sundry things which are placed within quotation marks, although

no clue is given to the source of the quotation nor to the date when William Pantolf existed. But after reading a little further one is not surprised at this kind of thing. The families of the Boughtons and Leighs have been associated with Warwickshire for many centuries, and a good book, which would really have been an addition to the genealogical library, might have been compiled concerning their history. But the author of this volume is not a skilled genealogist; he does not even use to advantage such material as he has brought together, while there are many pages of absolutely superfluous talk. The writer seems to suffer from an overweening sense of family importance; he elaborately details trifles, while the ungrammatical paragraph on p. 6, with its strange footnote, leaves a very unpleasant impression. Mr. Boughton-Leigh's filial piety is strong and much to be respected; but his English is strange. Besides too frequent attempts at "fine writing," he gives us some curious sentences. He tells us that at Rugby "the new pavilion now predominates the hearts of younger generations" (p. 170); and on p. 174 he refers to the late Dr. Temple as having "swayed the Primate's mitre"—a remarkable piece of ecclesiastical gymnastics. On p. 130 he writes: "A sedilia has been constructed of two seats." After relating a ghost story, and telling us how the ghost was laid—the perturbed spirit being "conjured into a phial," which was thrown into a marl-pit—the author goes on to say that early in the nineteenth century a glass bottle of the Queen Anne period was found in this marl-pit, and this bottle "was carefully sealed, and evidently contained some ghostly substance." What meaning are we to attach to the words "evidently" and "ghostly"?

Among the numerous illustrations are some very good plates, but many of the cuts in the text are poor. The "general contents" is a poor substitute for an index. The book is well printed and handsomely "got up," and will no doubt be of considerable interest to members of the author's family.

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THE LOLLARDS OF THE CHILTERN HILLS. By W. H. Summers. London: *Francis Griffiths*, 1906. 8vo., pp. vi, 186. Price 3s. 6d. net.

In this small volume Mr. Summers has given us a very interesting chapter in local ecclesiastical history. He writes in evident sympathy with Lollard aims and beliefs, but not at all in the spirit of a partisan. It is a curiously moving story—the faint stirrings of dissent from the established ecclesiastical order and teaching which preceded the rise of Wiclif; the influence exerted by the life and teaching of that really great man; the early fourteenth and fifteenth century manifestations of the religious and ethical movement known as Lollardism, which seemed to have died out for a while, but which revived to a surprising extent at the end of the fifteenth century; the fluctuations of the sixteenth century; the ecclesiastical confusions of Henry VIII.'s time; the troubled times of Edward VI. and Mary Tudor; and the final merging of the Lollard spirit and aims in the somewhat different developments which took place in the comparative religious freedom of Elizabeth's reign. The greater part of Mr. Summers's story centres round the little Buckinghamshire town of Amersham, and is

occupied with the story of humble men and women who were very human both in their independent thinking and in their frequent abjurations, while a few met death at the stake with noble firmness. Mr. Summers has evidently consulted many and good authorities, and gives his references, as a writer on such a subject should do. He is not blind to the hopeless confusion and frequent untrustworthiness of Foxe's *Acts*, but with regard to the attempt which has been made to discredit Foxe altogether in respect of his references to the Longland Register, he makes out a fair case for the substantial accuracy of his extracts.

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HADDON: THE MANOR, THE HALL, ITS LORDS AND TRADITIONS. By G. Le Blanc Smith. Many illustrations. London: *Elliot Stock*, 1906. Large 8vo., pp. xii, 166. Price 10s. 6d. net.

The Manor of Haddon, which is mentioned in Domesday, was given by William the Conqueror to William Peverel. From the fourth William Peverel it passed to William Avenel, and from Avenel to his sons-in-law Richard de Vernon and Simon Basset. The division continued till at some time early in the reign of Henry VI., or perhaps earlier, the descendants of Simon Basset were bought out by the Vernons. This is a brief summary of Mr. Smith's first chapter. In its successors he traces the history of the Vernons up to the famous match between Dorothy Vernon and John Manners, and then of their descendants. The grandson of this pair, John Manners, of Haddon, also inherited the great estates of Belvoir and the earldom of Rutland from his cousin George, the seventh Earl of Rutland, in 1641, and thenceforward both Belvoir and Haddon have remained in the possession of the Manners family, the ninth Earl of Rutland in 1703 becoming the first Duke of Rutland. The eighth Earl, who united Haddon and Belvoir, played a prominent part in the Civil War. He adhered to the Parliament, refusing to obey Charles's summons to Oxford. The Royalists promptly attacked Belvoir and took it, but later the Earl besieged and recaptured it. It was, however, demolished, with the Earl's consent, by the Council of State in 1649, and the Earl went to Haddon, where he kept open house. At the Restoration the whilom Parliamentarian took an active part, and was made Lord Lieutenant of Leicestershire, Belvoir Castle being rebuilt by him in 1668. Mr. Smith quotes some items from accounts which show the nature of his living and hospitality at Haddon. The Dukes of Rutland, as they became after 1703, continued to live at Haddon till 1779, when Haddon was abandoned as a home for Belvoir, although the walls of the ancient manor-house saw some gay doings on the occasion of the visit of the present King and Queen—then Prince and Princess of Wales—in 1872. Besides detailing the history of the manor and its owners, Mr. Smith gives a full and careful account of the time-honoured, carefully preserved, beautiful old fabric. Incidentally he shows conclusively, as has been shown before, that there is no foundation in fact for the story of the romantic elopement of Dorothy Vernon and John Manners—a story religiously told to every visitor, and forming, indeed, one of the best-known and most

attractive associations (supposedly) of the place. It will be sufficient here to note that the doorway on the north side of the great and beautiful old ballroom "opens into the ante-room, and it is through this very door—with the crest of Manners just over it—that Dorothy Vernon is said to have fled to her lover, John Manners, who himself built this ballroom!"

For details of the chapel, the banqueting-hall, the ballroom, the state-bedroom, and many other apartments in and parts of Haddon Hall, and also of the magnificent tombs of the Vernons in Bakewell Church, we must refer the reader to Mr. Smith's pleasant pages, and to the fine photographic plates which adorn the book. These plates, between forty and fifty in number (besides smaller illustrations), are a very special feature of this handsome volume. They are mostly from photographs taken by the author, who had many facilities given him for the taking of difficult and untouched subjects. They are original and in some cases unique. It is needless to add that they not only elucidate the text, but give a better idea of the splendid and delightful old house than any pen-picture can do.

Besides a pedigree of the Vernon family, there are several appendices, chiefly documentary, the most important of which contains a long series of extracts from the Stewards' Accounts, 1549-1671, originally transcribed by the late Mr. W. A. Carrington. There should have been an index. The book, which is produced in a way worthy of its subject, is dedicated to the Duke of Rutland, who, full of years and honours, was so recently taken from us.

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THE OXFORD DEGREE CEREMONY. By J. Wells. Seven illustrations. Oxford: *The Clarendon Press*, 1906. Foolscap 8vo. Price 1s. 6d. net.

Here is a little book full of matter. "The object of this little book," says the author, "is to attempt to set forth the meaning of our forms and ceremonies, and to show how much of University history is involved in them." This object is fully achieved. Oxford men will be glad to have Mr. Wells's book, which, apart from its explanatory purpose, will revive many memories, while others will enjoy the descriptions and elucidations of the quaint and curious, but never meaningless, forms and customs discussed. Mr. Wells's labours should do something to destroy certain popular delusions. For instance, many people believe what Mr. Verdant Green was told—namely, that the Proctors' walk was an opportunity for any Oxford tradesmen to "pluck" their gowns, and to protest against the conferring of a degree on a defaulting candidate, and that the ceremony was the origin of the word "pluck," of such ill omen to the nervous examinees of his day—"plough" they call it now. Mr. Wells gives no countenance to this theory. He says, rightly enough, that the walk of the Proctor should be maintained with the utmost respect: "For it is the clear and visible assertion of the democratic character of the University; it implies that every qualified M.A. has the right to be consulted as to the admission of others to the position which he himself has attained." All the details of the degree ceremony, and also its meaning and its preliminaries; the officers of the University; Uni-

versity dress; and the places of the degree ceremony, are treated in a series of entertaining chapters. Mr. Wells gives the forms of words actually used, both in Latin and in translation. There are appendices on "The Public Assemblies of the University of Oxford" and on "University Staves," and a good index. This little book contains a great deal of information not otherwise easily accessible, and is delightful reading, though we do not know why Antony Wood should be called an "antiquarian." We must not forget the illustrations, which Mr. Wells modestly but erroneously says are its most valuable part. They are, however, very acceptable, for they include reproductions of the fourteenth-century University seal, and of the Chancellor receiving a charter from Edward III.; plates of Proctor and scholars of the Restoration period (from *Habitus Academicorum*, 1674); and a cut of master and scholar from the title-page of Burley's *Tractatus de Natura et Forma*.

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CLERKENWELL. By G. E. Mitton. Frontispiece and Map. London: *A. and C. Black*, 1906. 12mo., pp. viii, 127. Price 1s. 6d.

This latest volume of the handy and informing topographical series issued by Messrs. Black under the happy title of "The Fascination of London" deals with a section of London which is more interesting than it seems. It covers St. Luke's, which means Bunhill Fields, with memories of Milton, Defoe, Bunyan, and Blake. It includes Charterhouse and Sadler's Wells, and for the reader who may count the humours of Grimaldi as too frivolous it affords a clue as to "The Old Red Lion" where Tom Paine wrote his *Rights of Man*. Miss Mitton's gossipy but accurate pages hark back as well to earlier days in quoting Stow's account of the Scriptural plays acted by the Skinners of London, and lure us away from the rush and roar of Farringdon Street to a Clerkenwell which was "a delightful plain of meadow-land, interspersed with flowing streams, on which stand mills whose clack is very pleasing to the ear."

On the title-page, which carries the date 1906, we think the word "edited" should be altered to "planned by the late Sir Walter Besant."

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Several interesting pamphlets are before us. The Superintendent of the Bristol Art Gallery sends us *The Bristol Museum and Art Gallery*, by Mr. W. R. Barker (Bristol: *Arrowsmith*. Price 6d.), in which the chairman of the Museum Committee shows how the Museum and the fine new Art Gallery form the latest development of an institution which, starting in 1772 as the Bristol Library Society, has grown through various stages to its present constitution. Mr. Barker also carefully describes the new buildings. The pamphlet, which is well illustrated by a number of good photographic plates, is readable and interesting. The Committee have also issued a penny handbook to the special "Bristol Room," which contains pictures, plans, maps, etc., of the western city. It is a useful contribution to local topographical bibliography. From the neighbouring city of Bath comes *Hetting House, now used as the Abbey Church House* (Bath: *B. and J. F. Meehan*. Price 6d.), in which Mr. J. F. Meehan, whose works on Bath

topography are well known, gives an account of the early history of the ancient house, and, aided by the Rector, Prebendary Boyd, describes its modern uses as a centre of parochial and church work. The house was built in 1570 for Edward Clarke, a member of an old Somerset family, and presents many interesting architectural features. Mr. Meehan's readable little sketch is illustrated by seven capital plates. We have also on our table a study of *The Walls of Wallingford*, by Mr. I. C. Gould, F.S.A., reprinted from the *Journal of the British Archaeological Association*; and *A Map of the Broad District at the Time of the Roman Occupation*, 55 B.C. to circa 450 A.D., by Mr. C. Silcock (Norwich: *Jarrold and Sons, Limited*. Price 2s. 6d. net), which is of necessity somewhat conjectural, especially in its coastline. The map has the present position of churches added, and the present course of rivers shown.

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The Architectural Review, September, contains, *inter alia*, the conclusion of Mr. G. Pinkerton's paper, abundantly illustrated, on "Some Dublin Buildings," and a chapter, illustrated, on Irish Romanesque Ecclesiastical Architecture, by Mr. A. C. Champneys. We have also received *Rivista d'Italia*, August; *East Anglian*, May, with a note on "The Mediaeval 'Love-day'"; *American Antiquarian*, July and August; *Scottish Notes and Queries*, September; and *Records of the Past* (Washington), August, in which the principal paper is a well-illustrated account of "The Bismya Temple," one of the Babylonian ruin-mounds, contributed by Mr. E. J. Banks, who has been superintending excavations at Bismya during the past three years. There is also an illustrated article on "Submerged Trees in the Columbia River," by Dr. G. F. Wright.



Correspondence.

STONE CIRCLES AND THE PHŒNICIANS. TO THE EDITOR.

SIR NORMAN LOCKYER, K.C.B., F.R.S., in his recently-published book on *Stonehenge and other British Stone Monuments Astronomically Considered*, comes to the conclusion, from the orientation of some of these ancient stone circles, that the worship was connected with the observation of the May-November year—that is the "farmer's year," commencing in May—that this observance goes back as far as 2200 B.C., and that a new cult was introduced in Southern Britain about 1600 B.C., or shortly afterwards, so definite that the changes in the chief orientation lines in the stone circles can be traced. This new cult was the observance of the June-December year, brought apparently from Egypt.

"To the worship of the sun in May, August, November, and February," he writes (p. 320), "was added a solstitial worship in June and December. The associated phenomena are that the May-November Balder and Beltaine cult made much of the rowan and maythorn. The June-December cult brought

the worship of the mistletoe. The flowering of the rowan and thorn-tree in May, and their berries in early November, made them the most appropriate and striking floral accompaniments of the May and November worships, and the same ideas would point to a similar use of the mistletoe in June and December. . . . This change of cult may be due to the intrusion of a new tribe, but I am inclined to attribute it to a new view taken by the priests themselves, due to a greater knowledge, among it being the determination, in Egypt, of the true length of the year which could be observed by the recurrence of the solstices, and of the intervals between the festivals reckoned in days."

But might it not have been a result of the early voyages of the Phœnicians to these islands? Recent investigators have carried back their voyages to a very early period.

Ed. Meyer (*Geschichte des Alterthums*, i. 235, 337-348; ii. 90, 689, 690) thinks that the extension of Phœnician commerce to the western Mediterranean goes back to the eighteenth Egyptian dynasty, or at the latest the fifteenth century B.C. (Maspero, *The Struggle of the Nations*, p. 586).

"Professor Nilsson, a very great authority, holds that bronze was introduced into England by the Phœnicians in about 1200 to 1500 B.C. . . . Professor Dawkins will not allow that they arrived here before about 500 B.C., though he states that they were certainly trading in the Mediterranean as early as 1700 B.C." (W. E. Darwin, M.A., in *Papers and Proceedings of the Hampshire Field Club*, vol. iii., part i., 1895; p. 61).

In any case the correspondence with the Egyptian cult would lend weight to the early visits of the Phœnicians to Britain.

FREDERICK A. EDWARDS.

WHALEBONE STUFFING.

TO THE EDITOR.

Seeing your note in the September *Antiquary* (ante, p. 351) as to the use of whalebone for stuffing chairs, I think you may be interested to know that to-day one of my men found a quantity of it in the seat of an old "granny" chair of the Chippendale period. The bone is very finely shredded—a bit thinner than horse-hair and square in section, and is curled like hair. If any museum would like a sample, I shall be glad to give one.

JAMES W. PARTRIDGE.

Alvechurch,
Worcestershire,
August 31, 1906.

SHEARS ON TOMBSTONES.

TO THE EDITOR.

Less from a desire to reopen this subject in your pages than with a wish, in the interests of accuracy, to correct two errors of two years' standing, may I crave space for a rectification of the latter? I find that in my letter of November, 1904, I stated that a pair of shears was incised on a tombstone in Sawley

Abbey, beneath the "left" arm of a cross, and, further, that the shears might possibly be taken, or mistaken, for scissors. A recent visit to the ruins, and a more careful reinspection of the slab and its incisions, have convicted me of a double error. The shears lie under the *dexter* arm of the cross, and they are clearly not scissors, but sharp-pointed shears. These, I am now convinced, represent the interment of either an archdeacon or rural dean beneath the slab, notwithstanding the assertion of the guide-book that "an examination of the skeleton within the coffin has proved that a female was buried there." The assertion depends for its veracity upon the dictum of the person who made the examination, who was probably not an expert. As has been abundantly proved by the correspondence following my letter, sharp-pointed shears in all probability denote the burial of an ecclesiastic who administered the tonsure; besides, it would appear altogether incongruous for a female (unless a founder) to have been interred within the precincts of the chapter-house of a Cistercian foundation.

J. B. MCGOVERN.

St. Stephen's Rectory,
Chorlton-on-Medlock,
Manchester.

A ROMAN PAVEMENT LOST.

TO THE EDITOR.

May I ask readers of the *Antiquary* if they know of the present whereabouts of a Roman tessellated pavement which was discovered at Pitmead, near Warminster, Wilts, in 1786? The authority of the time (*Vetusta Monumenta*, vol. ii.) speaks of its being prepared for removal to Longleat; but nothing has been known of it there for the last forty years, and it is not in the British Museum, nor in any of the museums in the district. A small piece, about 9 inches long, in the Devizes Museum, is said to have come from Pitmead.

J. U. POWELL.

Boreham,
Warminster.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

